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Reading Room Divinity School

THE NEW UNITY

For Good Citizenship, Good Literature; and Freedom, Fellowship and Character in Religion.

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The fall-tide overlaps the hill,
And mellow days distill their wine.
Fields in the valley, ripe and still,
Through leagues of haze but dimly shine.
October hath a pensive mood;
Her subtle frost's Lethean touch
A spell doth cast upon the wood,
That fills its aisles with solitude.

Mark now, the slow decreasing beat
Of nature's pulse through every scene.
O'er-strewn with leaves in close retreat,
The brook frets onward 'neath the sheen
Of rose-warm skies, the stir of wings
Amid the half-bare branches, raise
Belated birds from hidden springs,
And tell of southward journeyings.

O Sabbath spell, of all the year:
Sweet fall the echoes through thy breath,
Though woods and fields are growing sere,
Such, surely, are not signs of death:
Transmuted to the realms of thought,
Thy palsied scenes burst into bloom;
And stretch (with fairest prospects fraught)
Where sleety storms and frosts come not.

The journeyings to spring are ours,
From waning warmth of sun, to May;
From nakedness to regal bowers,
Each soul doth wing its destined way.
Not aimless, do our seasons ply
Their endless changes, drear and fair;
But spur the "better thought" to try
More splendid voyages, by and by.

EDSON B. RUSSELL.

Alfred C. Clark, Publisher, 185-187 Dearborn St.

Chicago.

THE SAFE SIDE.

A THEISTIC REFUTATION OF THE DIVINITY OF CHRIST.

SECOND EDITION, REVISED AND ENLARGED.

By RICHARD M. MITCHELL.

Several hundred million dollars are annually expended in the support of a sentimental, artificial standard of excellence, having no connection with any question of ethics, its doctrines being mere adaptations to a pretended phenomenon that never occurred. This condition is continued only through the enormous power of widely extended inherited ideas, and (in decreasing numbers and degrees) inherited monomania originating in late three centuries of a doctrinal reign of terror. It is a study of human nature and in that neglected field—in the Safe Side—the underlying motives of much that actuated Paul and the gospel writers are clearly traced: those relating to John the Baptist; the origin of the Fourth Gospel; the Teachings of Christ; and Inertia of Ideas—are of especial interest. The book is printed on best laid paper, cloth binding, 475 pages, 12mo. Price $1.20 delivered prepaid to all points by mail or express.

LETTERS AND REVIEWS.

"The Safe Side," a Challenge to the Clergy.

Under the above title Mr. Richard M. Mitchell of this city has written and published a volume of 475 pages, containing what he claims to be "a theistic refutation of the divinity of Christ." The book seems to be written as a challenge to the clergy, as it attacks rather strongly the orthodox doctrine as laid down by both Protestant and Catholic clergymen. And looking at it from this standpoint the laity have no need to concern themselves with its contents.

The author's argument is in brief that the testimony as to the divinity of Christ lies wholly within the New Testament. Outside of that book and its accompanying uncanonical gospels he is not mentioned by any writer till long after his death. "There is a gap of more than a hundred years in which there is no further account of the rise and progress of Christianity." But the different portions of that volume were written at various dates after the death of Christ, and after interests and difficulties had arisen to influence the writers and become the cause of doctrines not thought of by Christ. Prominent among these influences is the fact that for a long time the disciples had all things in common, which gave a personal interest in the movement as soon as others than the poor joined it. For a long time the church supplied more numerous and desirable offices than the civil government. All documents bearing on the early history of the church, were for centuries under the care of those who would not hesitate at interpolation and suppression to perpetuate that which supported and magnified their office. The noted forgery about Jesus Christ inserted in the works of Josephus is an illustration of what they could and would do. The gospel of Peter is one of the oldest Christian writings, and virtually it was the original New Testament. A large number of copies were in use about A. D. 190, and the disappearance of the gospel following such general use can be explained only through intentional suppression. We have positive evidence that the church destroyed it, for there are accounts of at least one Bishop (Serapion) being busily engaged in that very work. Next to the gospel of Peter we would suppose that the gospel of James would have been preserved, but it is numbered with the lost, together with the gospel of Paul, the Oracles of Christ, and very many other gospels and writings. For those that have been preserved it is important to remember that the date of the oldest manuscript is conjectural, and "in no instance can they be traced back to within hundreds of years of the supposed date."

The accounts of Jesus were traditional for a generation or two. His followers did not think it necessary to write his history, as the kingdom of heaven was daily expected. Of those who saw and directly testified of Jesus only the most credulous ever believed in him, and "those who knew him best repudiated his divine pretensions." If some of the events described in the gospels were possible their performance would have produced a widespread sensation far greater than is represented—the resurrection of Lazarus, for instance. The exceedingly short account of Christ is not a source of weakness, but of strength. The little that is known of him has left full play for the imagination of devout followers. But if it were necessary to send him here to save the world it was equally necessary that the acts which were to save it should be accurately recorded for the benefit of all time. Or if the world could be saved without a record of the acts of the one sent to save it why do we have the New Testament at all? Between the imagination and the allegory nothing substantial has been left to combat. It has withstood the test of time not because it is like a rock but because it is like a vapor.

The conversation with the woman of Samaria, the instructions given to the twelve and the disciples when they were sent forth only to "the lost sheep of the house of Israel," and other passages, are cited in support of the belief that Jesus never intended to preach to any other than Jews, and that b t for Paul salvation through him would not have been preached to the Gentiles. (He asks, May not this be adduced as possible cause for the suppression of the Gospel of Peter?) Mr. Mitchell says neither of the synoptic gospels tells that John the Baptist acknowledged Jesus to be his superior, and holds that the Gospel of John must have been written long afterwards, for the purpose of supplying this omission, this being necessary because "in the Acts of the Apostles it is disclosed that long after the death of Christ there were followers of John the Baptist, and it is evident that when the fourth gospel was written there were those who asserted that John did not acknowledge Jesus as the superior." "John" exhibits a studied effort to cover this point, "but over-does the work, and through excess of zeal furnishes evidence of untrustworthiness." John the Baptist was the most important man among the Christians after Christ, and if he had taken the position claimed for him it would have been natural for Paul to write much of him, particularly in the Epistle to the Hebrews. But Paul makes no allusion to him in that epistle, and seldom does anywhere.

In the chapter on Josephus the author dwells at some length on previously advanced reasons for the claim that the chief passage in the writings of the Jewish historian relating to Jesus was an interpolation and probably perpetrated by Eusebius. It says Josephus wrote his histories about the time or before the earliest uncanonical gospels were written, and was as old as any of the writers of these gospels. "He comments favorably of John the Baptist, and equally well of the Essenes, but, as for the wonderful events recorded in the New Testament he knew nothing, for there had been no such events." As late as the ninth century Photius, Patriarch of Constantinople, wrote of Justus (who held office in Galilee during the same time Josephus did), that "he makes not the least mention of the appearance of Christ or of what things had happened to him." Mr. Mitchell claims that the only other supposed reference to Jesus in the works of Josephus was not to him at all—that he wrote about James "the son of Damneus," and not the brother of Jesus "who was called Christ."

The chapters about Paul present some radical conclusions. The apostle of the Gentiles did not admit any authority over himself by the other apostles. Not till three years after his conversion did he go to Jerusalem, and then only saw Peter and James. He did not go there again till fourteen years later, and then not to consult, but to communicate to them that gospel which he had preached among the Gentiles. That is to say, he was "sent by the Almighty to instruct those apostles who had been taught by Christ." And then he quarreled with Peter. "There is no room to question the fact that Jesus first, and Peter and all the apostles except Paul, afterward, never consented to the admission into the church of any but circumcised Jews." The Gentile question was the rock upon which they split. "It was that which caused the suppression of the works of Peter and the other apostles by the Gentile church in later times, and caused their otherwise superior position to be superseded by that of Paul." And "Paul knew nothing of the ascension; it had not been thought of in his time. He often spoke of the resurrection, and always had reference to it only when alluding to Jesus having risen."

"The Safe Side" is written from what may be described as the most agnostic position possible within the range of Unitarian views. It presents a great number of "nuts to crack" by those students of the scriptures and the history of the the church who have gone over the ground for themselves, and are credited with the ability to pass judgment upon the arguments for and against "the faith as once delivered to the saints." It is not a book that can be safely recommended for miscellaneous reading, for the sincere Christian layman would not feel justified in accepting many of the statements as to fact or the deductions made in regard to them, without consulting some one of the clerical pillars of the faith, whose studies have carried him over the whole ground, including the "side" which Mr. Mitchell seems to think is not the safe one. But the work should be read by doctors of the church and able, educated ministers of the gospel who possess superior knowledge of the subject, which entitles them to speak with authority, and combat for the benefit of the laity the objections raised by the "higher critics" like Mitchell, who deny that the Bible is an inspired revelation and all its statements are true ones. We doubt not that the allegations and arguments advanced by Mr. Mitchell are answerable and explainable to reasonable minds. At the same time it is not a book to be commended to the perusal of any except those who have made a thorough study of the subject which it discusses.—*Chicago Tribune.*

From Prof. O. B. Frothingham, Boston.

The book has been received and perused. Allow me to thank you for sending it to me as one capable of judging its argument. I find it original and able. Its frankness, outspokenness, boldness, interest me greatly. It goes to the roots of the matter. It has long been my conviction that the belief in the deity of Christ was the essence of Christianity; that the religion must fall with this; that a revision of doctrine, history, pyschology becomes necessary. This you have undertaken. I may differ here and there from you, but on incidental points only, where you may be right. On the main drift of your essay my sympathies are entirely with you. You have learning, thought, insight, on your side, and I think this volume will attract attention by the honesty with which it presents the claims of reason and avows the good results of obeying the natural laws of the mind. You do a service in printing it. I would advise its wide circulation.

From "Review of Reviews," New York.

The present time is one of great religious discussion in America as elsewhere. Books are written from every conceivable standpoint, and the candid student of religious problems will welcome every honest effort at their solution, while not yielding his own individual right of judgment. Mr. Mitchell's work is an attack upon Christianity—its bible, its church, its doctrine, its founder. Firmly fixed in the belief of a divine existence and the necessity for a religious life in man, the author presents the thesis: The divinity of Christ can be disproved; being disproved, the whole Christian system falls. Mr. Mitchell has been a thorough student of recent biblical criticism and he uses its results freely. He goes far beyond the conservative Unitarian position, for he attacks even the ethical teaching of Jesus. Many orthodox readers will sympathize somewhat with the view Mr. Mitchell takes of the clergy. He emphasises strongly the great amount of social wealth which yearly goes to support church "club-houses" and the ministry, which to him seems a serious waste. Generally speaking the volume has been produced in a spirit of great candor. Throughout it is ably written, in clear, fitting language. * * *

Prof. Hudson Tuttle in "The Better Way."

A more thoroughly honest and impartial criticism on Christian doctrines and the claims of Christianity has not been published. It is logical and argumentative, but never partisan. It presents the strongest arguments for Christianity, and then slowly and surely draws the besieging forces of facts and logic around them, undermines them, and at last demolishes them. Unimpassioned as the truth itself, the author proceeds step by step, and when the last sentence is finished, the object for which he wrote the book has been accomplished. The titles of the twenty-one chapters do not convey a complete idea of the author's line of thought, and quotations from pages so diversified would give a yet more inadequate conception. The book grows better from the beginning. Evidently the author wrote slowly and with much thought, and as he proceeded his mental horizon extended, and expression became easier and more certain. After the review of Christianity, the last five chapters, which somewhat diverge, are especially excellent. They are titled: "Inertia of Ideas," "Conversion," "The Safe Side," "Immortality," "Supernatural Supervision." Those who desire to know what the most advanced scholarship has done in the way of Biblical criticism can find it here in this book, condensed and more forcibly expressed. In short, it is a *vade mecum*, a library within itself of this kind of knowledge, and is much that is difficult of access in its original form. The author writes with conviction, which is felt in any one of his plain and terse sentences. There is no circumlocution or word-padding to conceal poverty of ideas. He writes because he has something to say, and says it without fear or favor, because he feels that it is true.

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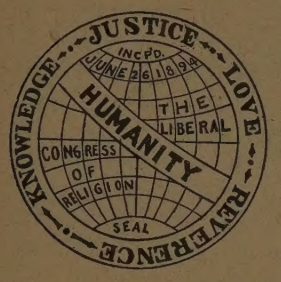

TO unite in a larger fellowship and co-operation, such existing societies and liberal elements as are in sympathy with the movement toward undogmatic religion, to foster and encourage the organization of non-sectarian churches and kindred societies on the basis of absolute mental liberty; to secure a closer and more helpful association of all these in the thought and work of the world under the great law and life of love; to develop the church of humanity, democratic in oganization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions and experiences of the past, but keeping itself open to all new light and the higher developments of the future.
—From Articles of Incorporation of the American Congress of Liberal Religious Societies.

Editorial.

Did ye then deem the way would not be rough
Unto the lovely land ye so desire?
Did ye not rather swear through blood and fire,
And all ill things to follow up this quest
Till life or death your longing laid to rest?
Let us not linger here then, until fate
Make longing unavailing, hope to late,
And turn to lamentations all our prayers!
But with tomorrow cast aside your cares,
And stout of heart make ready for the strife
'Twixt this short time of dreaming and real life.
—WILLIAM MORRIS.

G. Stanley Hall, president of Clarke University, writes concerning the Nashville meeting: "I am very much interested in this Congress and much regret that I cannot be present. It comes at the middle of the year when it is impossible to get off."

A layman from Crab Orchard, Ill., writes: "I shall attend the Congress at Nashville if not prevented, and I hope to meet you there. I have never joined the Congress, but hope I will not be debarred from the meetings on that account. I intend to aid you a little financially, and will attend to this matter when I see you. Money is a scarce article with me. I want to reach Nashville in time to hear Mr. Thomas' opening sermon, which will be the first liberal sermon I have ever listened to, though I have read many."

The English publisher of Hall Caine's "Christian" has sold fifty thousand copies of the book already. Dr. Hirsch, of Chicago, preached on the book last Sunday morning, when he said that "Mr. Caine has given us the greatest purpose-novel of the year." He brought out the prophetic elements in the work. Dr. Hirsch wisely says: "Theology has already in many pulpits given way to sociology, and the institutional church is beginning to take account of stock. John Storm failed in method, but his cry for a deeper religion has been heard."

Francis B. Woodbury, of Washington, secretary of the National Spiritualist Association, writes us of his experience at Nashville, saying: "I have just returned from Nashville, where we have been holding a series of meetings, eight in all. We found the people of Nashville and vicinity ready to receive liberal teachings and give them a hearty welcome. As your convention and our annual meeting occur at the same time we cannot be represented this year, but while in Nashville I did everything I could in regard to announcing your meetings. Some of the reports of our convention in the newspapers were the best we have ever secured in any city in the United States. We have warmed things up in the city of Nashville. Go thou and do likewise."

We begin again this week the publication of brief reports of the Saturday Evening Talks, by the pastor of All Souls Church, Chicago, on "The Religions of the World." These studies come in the second year of the Six Years' Course which All Souls Sunday-school is working on the second round. These topics engage the pastor's attention at the Saturday night class in religion, the Tuesday morning mothers' class in religion and his Sunday morning adult class in the Mexicana building, as well as in the general exercises of the school. It is hoped that the publication in THE NEW UNITY of this brief report will offer material for some Sunday-school workers, and still more encourage mothers and fathers in home circles to carry out these lines of study. THE NEW UNITY goes into hundreds of homes that are beyond the reach of the church and the Sunday-school that furnish the free handling and the liberal interpretation of religious problems. We would like to help such to establish Sunday-school and church around the home fireside.

This week's Chicago papers are filled with Nashville. Next Saturday will be Illinois Day. Much indignation is felt here over the failure of Governor Tanner to keep his engagement and to accompany the Illinois delegation. Mayor Harrison has stepped into the breach. Indications are that Illinois Day will be a notable one at Nashville. Both from within and without there is every evidence that the yellow fever, so far as Nashville is concerned, is a

pure scare. The Illinois people go to make the place of the Congress more hospitable. In answer to many inquiries by letter, we hasten to say that all those who go to Nashville for the purpose of attending the Congress, and who are desirous of availing themselves of its privileges, will be eligible to all the advantages granted the Congress representatives. They are invited to join the members and delegates at the Tulane House, and to make it their headquarters with us. Those attending the Congress are advised always to buy round-trip tickets from the point of departure, as reduced rates are arranged for on nearly all lines. If the matter is taken up in sufficient time with the general passenger agent at points where no such reduced tickets are offered for sale, it is probable that such arrangements can be made in time.

For the last three Sundays Dr. Thomas has been enlisting the intense interest of the large audiences at McVicker's Theater in his direct talks as to the mission of the liberal church and the nature of the message which independency offers to-day in religion. The result has been a manifest increase of enthusiasm and the deepening of interest. Three of these sermons we have published in the columns of THE NEW UNITY and our readers have had the benefit. Could it be done in justice to other contributors we would be glad to continue the publication of the utterances at McVicker's Theater. At the close of these services large numbers of THE NEW UNITY have been distributed, and sixty-six new subscriptions to THE NEW UNITY have been received from these audiences for just the asking. Are there not other pastors who are in sufficient sympathy with our mission to do the same thing and thus greatly increase the influence of this paper and strengthen the forces that seek to work through and for it? It is ever the same. People love to be led on high lines and the true minister is the divinely appointed leader in the things of religion and in the highways that lead to thought and usefulness.

Rev. R. F. Johonnot, pastor of Unity Church, Oak Park, writing in the *Christian Leader* of September 23d, takes Dr. Sweetzer to task for his attempt to differentiate between the Universalists and Unitarians on the score that the former are not Christian. Mr. Johonnot thinks that the action of the Western Conference in putting itself on an ethical basis was an eddy in the stream and not the main current, and says "In 1892 the Western Conference practically revoked its action of 1886, and since that time has stood for a more conservative type of Unitarianism." But there was also an action of the Conference in 1893, and there are many in the Western Conference still who will not take kindly to this well-meaning defense of Mr. Johonnot. But however the ecclesiastical position of either Universalists or Unitarians may be defined or whatever the denominational trend may be, there still remains the strong tide of thought and love in the direction of ethics, the fellowship of the good intent, the church of the helpers, which is the church of goodwill towards men. This must grow, however churches decay, and as it grows it will rejoice unceasingly in the thought of the unities in heaven and on earth and the universalities of truth, duty, and love.

As we write, our Jewish friends are in the midst of their holiday season, and one realizes anew, while noticing the way they throng their temples and the radiance on their faces as they disperse, what the power of a great inheritance, the inspiration of holy traditions, the tremendous endowment in the life of the individual, the common life of a great organization and a noble fraternity may be. We do not need to be Jews in order to be thrilled with this appeal of Judaism as expressed in the closing words of Dr. Hirsch in his New Year's eve sermon: "In many of Europe's old towns stand monitors of past days to generations by centuries separated from their builders' majestic minsters. Their Gothic forms are stanzas in stone of a poem which tells of an unslaked thirst after salvation. In this sense, their symbolism fails to stir us. But in another, none of us may find himself under their dome, or face to face with their heaven-courting spire, but reads into the rising lines the monition 'upward.' And while thus musing, perhaps the chimes will begin to intone the hour, sweetening the day's swift passing by snatches of sacred melody. Thus to-night, the cathedral of our thought rises—a memento of an 'upward,' and while we muse its mighty meaning, the chimes rung by invisible hands of love and pity divine peal forth to us."

The Unitarian Conference at Saratoga seems to have been a satisfactory one to those in attendance. "Quiet," "dignified," "noble," "harmonious" are some of the adjectives used concerning it. Like the preceding conference, it was not wanting in scholarly utterances. So far as business was done, it seems to have been in the direction of perfecting the organization. The rules of ministerial fellowship, the conditions of admission, etc., were looked into. The *New World* was happily subsidized for five years more. Mr. Savage, in his report for the council, would account for the feeble Unitarian growth inside to the vigorous Unitarian growth outside the organization. He called upon the Unitarians to make the independent movements necessary. He argued against dividing the forces of good in any one little town where there is room for only one live society. Mr. Chadwick had a paper on "Theology

as Related to Philosophy and History." Dr. Crowe followed with one on "The Old Theology and the New in Relation to Biblical Criticism," while Professors Cummings, of Cambridge, and Gilman, of Meadville, presented sociological topics. Altogether, the delegates seemed to have received a quickening, and they went back to their work inspired. There is large work for them to do, not the least of which is the work of keeping up with the outside achievements of those who work for progress and character in religion, identifying themselves with the progressive thinker, the earnest worker and the noble doer in all churches or in no church. Sectarian schism is the present scandal of protestantism. Noble is the sect that organizes in the interest of freedom of thought, and persists in it. Nobler is the achievement of that sect that hastens to make itself unnecessary, loses itself as the brook loses itself in the river, as the river is merged into the sea and becomes a part of the great religious synthesis which alone satisfies the philosopher and the saint. And somebody has well said, "That religion cannot save sinners that does not satisfy saints."

J. R. MacDonald, of London, and his accomplished wife, who came to America, primarily, to attend the Toronto Science Congress, have been visiting Chicago and other points in the West for the purpose of studying the social conditions of America. Mr. and Mrs. MacDonald are active workers in the fields of reform in London, members of the executive committee of the Fabian Society, avowed socialists in the high and divine sense which that word obtains in England, a socialism represented by Canon Gore and many of the younger ministers of the established church of England, a socialism that fully looks for a government control of those economic interests in which the well-being of the multitude rests. On Monday evening, September 27th, Mr. MacDonald spoke to a large audience in the Hull House on "The Present Condition of the Social Problems in London," and on Sunday evening last he spoke at All Souls church on "The Present Position of Religious Life in England." His address was intensely interesting and listened to by a good audience. He showed how the dissenting churches, in their struggle for independency of thought are in danger of losing their civic consciousness and interest in the community at large; on the other hand the established church, in its anxiety to hold its position as an institution and to vindicate its right to be an establishment, is gradually loosening its hold upon doctrine and reaching out for the sympathies of the populace, so that the predicament of the earnest, honest men in England to-day, seems to be to find a church relationship that will both secure mental integrity and social usefulness. Mr. MacDonald has visited St. Louis, and is to visit cities to the eastward. In thought he is in close touch with the English Unitarians and has often been heard in their pulpits. We trust he may be heard in such pulpits here in America. Wherever he goes he carries a clear head and an earnest spirit, and what is more to the point, he faces questions which it becomes the thoughtful of America, and the earnest ministers of the American pulpit to face with more persistency than they now do.

A Debt of Honor Paid.

Many of our readers will rejoice with the members of All Souls Church, Chicago, in the successful accomplishment of a hard task. When in May, 1894, this Church and its pastor determined in the interest of its future work to face, as best they could, in letter, as in spirit, the whole community, and not a part of it, hoping thereby to relate themselves more vitally to the religious inheritance and the religious consciousness that is wider than any denominational name or sectarian tradition, however broad, they found themselves confronted with an honor-debt which they resolved to meet. As many of our readers know, Mr. Jones built his church largely through the help of this paper, by means of its readers, and through its columns did he raise much of the fund that built the building. The American Unitarian Association advanced $2,500 on the land. Other Unitarian friends gave over $4,000, which, with the Association money, was secured by a mortgage on the property—this mortgage to be inoperative so long as the society maintained a Unitarian Church. This was the sum which now became an obligation. When the society decided to assume, in its fullest extent, the non-sectarian position, that it might logically, as well as spiritually, become the home of all those who would work for their own and the community's elevation, irrespective of creedal distinctions, making the church hospitable to Trinitarian, as well as Unitarian, to Jew and Gentile, only as they wanted help, and be helped in the religious and ethical life. Knowing that many of the original subscribers still sympathized with All Souls Church, and would desire that their money should remain in the work, the American Unitarian Association generously consented that the donors should be consulted as to their present wishes in the matter, and that they would be governed by these wishes. It was a long and difficult task to reach one hundred and nineteen contributors who made their subscriptions in 1886 or earlier, but the result shows that eighty-five of the original one hundred and nineteen desire that their money should remain with the church, twenty-one were deceased, or otherwise beyond reach, and the American Unitarian Association was allowed to decide for them;

four left the Association to decide concerning their contributions.

Only nine, seven of them from one church, asked that their money should be returned to the American Unitarian Association. Their subscriptions aggregated $1,536, making $4,036 in all to be raised. This, in spite of the hard times, the church has been able to gather, without in any way interfering with the other activities of the church, and last week the check for the amount was sent to Boston and a receipt returned for the same. The contributors to this fund in All Souls Church reach almost a hundred different people. The church finds itself united, out of debt, and ready for the return of that prosperity that will warrant it to undertake the next hard task—that of providing the adequate house-room for its numerous activities, and carrying on during the week the gospel of fellowship and progress it tries to preach on Sunday. It is well known inside the church that in laying aside the badge of a denomination it has not turned its back on that denomination, but turns a hospitable front toward all other denominations, and the reasons that led to its action in 1894 have been felt and recognized by various other societies and men since. It is worthy of note that this transition, which at any earlier date in the history of Christendom would have been accompanied with some bitterness, has been effected without friction and without agitation. Less than half a dozen families have withdrawn from the All Souls fellowship on this account, while many more have joined through the clearer emphasis. In the future as in the past this church will stand for intellectual integrity as ever, and in that intellectual integrity it will co-operate with such organizations as may from time to time seem most in accord with its spirit.

A Reminiscence.

When I first went to a Western parish the civil war had just fired its first guns. It was early in 1861. What a year! What problems! Every one was either a coward or a hero—there was no room for neutrals. The first question that confronted me was what to do about negroes in the church. Should we fight for their emancipation in the South while we practically refused them equal rights at the North? Much more was at stake than the Union—the principles that underlay the Union were challenged. The Declaration of Independence was challenged, as much as the Constitution built on it. Were all men born free and with equal rights to the pursuit of happiness? Negroes were allowed in churches—in the corners—and back seats. Colored children were in our Sunday-school; but in classes by themselves. There were little "colored churches" about as good as barns, and their preachers were barbers and hotel waiters. The probable advantages from these organizations were minimum; but that did not disturb our Anglo-Saxon piety. To endorse or endure these things did not seem possible if one would retain a decent conscience. I resolved that, no matter what the consequences, we would deal justly by the black people. During my second service I said: "I shall, so long as you retain me as your pastor, stand here openly for the abolition of slavery—I am not an anti-slavery minister, but an abolitionist." Two or three families at once left the church—some of them rising at the moment from their pews to show their anger. But the result was not so bad as might have been. Ten came to one that went; and inside a month the church was packed, aisles and platform included. There was more danger from prosperity and friends than from enemies. Speaking on the duty of abolition soon after, an ex-governor of the state said: "He should have been shot in the pulpit; and if I had been present I would have fired the shot." About that time negroes were being hung to lamp posts and burned alive in New York city and Detroit.

So far we hardly touched the hem of the difficulty. One day a colored minister from Liberia—now a man of high standing—called on me at my hotel, and when the hour came for dinner, what should be done? I took him with me to my table. At that table no one objected. But General B—— and others left the dining-room. They had no just cause for complaint, for they were waited on by colored waiters—none too cleanly. When Fred. Douglass came to lecture in my church he was entertained at a private house; but we had to keep with him in the streets to prevent insults.

A colored man soon called on me to help renovate their church. I said, "I will do nothing to help separate you from white people. Break up and join the other churches." "They will not treat us as equals," he urged. I said, "Come and let us have that fight out—as well now as at any time." Forty joined my church—others the Methodists, and some the Baptist. Pew-renting came—and the blacks were there for seats. "Let them go in a bunch in that corner," said one rich man. "I 'll not have a nigger in the next pew." He threw up a seat, and left the church. I called a half dozen stalwart abolitionists and said, "Get your pews; and leave a chance for negroes between you, here and there. Make the matter as easy as possible, but let us be true." So we lost only a few pew-renters, and the blacks had good seats. It was grand to see them come in and quietly have equal rights.

In the Sunday-school the colored class was promptly broken up and distributed. The son of my richest parishioners refused to remain in a class where I had placed a neat, bright son of a negro mother and Indian father. That colored boy is now a useful physician; the white boy, later in life, deserted his wife, and afterward shot himself. It needed some resolution to enforce a rule of justice and equality; but with a few resolute helpers others soon began to see it was the right plan. Prejudice pulverized in unexpected quarters, and really pious people grew ashamed of dividing Christ. But the right arm of reform was the young people. Most of these were easily persuaded to act the generous part. Winning their love, they would do what the pastor desired, trusting in his judgment.

Then came the social difficulty. But two or three of the colored women were really so talented that their services were welcomed. It is a curi-

ous confusion of ideas that general social courtesy requires of us to admit to intimate personal friendship any one or every one, whom, white or black, honor requires us to treat with courtesy and considerate kindness. "Love" as a religious duty is too often spoken of in a maudlin sense, far from the real demand made by Jesus or Christianity. But this was really not so difficult a part of the problem to solve. The law of righteousness is the law of stooping. The law of Pharisaism is the rule of going on the other side. Now I never had a higher compliment in my life than that flung at me by a high and lofty devout church member that "P—— would go across the street quicker to speak to a nigger" than to such as herself. This in truth we tried to establish as a church law. Put yourself out to make those who are neglected feel a ray of sunshine. "Ah," said Hon. Mr. B——, "when I came to town, I learned to pick out as a Plymouth boy every one who is courteous in the streets to the poor." This was the whole of it. Don't live for your own niggardly self; but live to make others happy. This is religion.

The difficulties need not be minimized. They were constant and sometimes serious. They were certainly discomforting. The temptations to yield to injustice were strong. But the point to be emphasized is that any such fight for righteousness ends in all around righteousness. When the war cleared up there were evidences of as great a change at the North as at the South. Negroes must no longer be niggers. Negro pews were outgrown. The first emancipation day celebration brought an assertion of manhood. Thousands came to Adrian to celebrate their freedom. All was decorum and good sense. What was better, no one was found to assail them even with epithets. Invited to ride with the black president of the day, the most violent pro-slavery man of the city came up and said: "Well, this is all right. You fellows have come out ahead, and I for one am not sorry. The fact is we knew you were right all along." What can one do but try to find the right road, and have faith it will not fail to take him to the right end? E. P. P.

What I Would Do if I Were Twenty Again. IV.

VII. I would learn to enjoy myself. When I was a little girl (a *very* little girl, mind you!) I think I could not have been very agreeable. It is recorded that when taken out riding, I wanted a drink; I wanted to sit on the other seat; I wanted to go home. One day when preparations were going forward for a ride, I was told that, in the interest of the greatest good to the greatest number, I could stay at home.

How many of the pleasures of life we lose, not upon the motion of others merely, but upon our own motion! Of how many of us is it true that

> . . . "now ain't just the minute
> That ever fits us easy while we 're in it.
> When 't was the futur, 't would be perfect bliss;
> Soon as it 's past, thet time 's wuth ten o' this."

I is like "Point no Point" on the Upper Mississippi. As you come down the stream, you see the beautiful rounded cape projecting invitingly before. As you approach, it gradually disappears — seems to be but a straight stretch of uninviting shore. When you have passed, it shines out in unavailing persuasion — the stream has carried you on — it is too late!

Learn to enjoy the present situation, the present moment. What is homesickness? A wild longing for the common things you had for years — and never half valued till you lost them. What is life-sickness? The same thing. "Oh! If I could have my life to live over!" wails the middle-aged man or woman. *You* have most of your life before you. Learn to know and to enjoy the good of it — not the rare and uncommon things that, necessarily, are limited to the few (by the way, that constitutes their fictitious value); but the far better common things that almost everybody can have (I wish I could say "*everybody*" and that would make them *perfectly* good!).

Learn to enjoy Nature. Learn the truth of those wonderful lines of Wordsworth:

> Nature never did betray
> The heart that loved her; 't is her privilege,
> Through all the years of this our life, to lead
> From joy to joy: for she can so inform
> The mind that is within us, so impress
> With quietness and beauty, and so feed
> With lofty thoughts, that neither evil tongues,
> Rash judgments, nor the sneers of selfish men,
> Nor greetings where no kindness is, nor all
> The dreary intercourse of daily life
> Shall e'er prevail against us.

And learn to enjoy good books,—not merely the books that bring you "credits" at school,—but the best literature of your own time and past times. You have, or may have, the greatest genuises, the best society of the world, on your shelves. There is no excuse to-day for a lack of good thoughts, culture, and occupation for leisure hours.

Learn to enjoy your friends and to deserve them —not forgetting the friends at home. And remember that "the way to have a friend, is to be one."

Now, we can all have Nature, books, friends. And this is enough to redeem life from dullness,— to make it full of enjoyments. But, of course, what we get out of these things will depend upon what we bring to them, in disposition and appreciation and purpose.

VIII. I would try to realize my wealth.

Youth has little ready money, but much capital. For instance, consider that when you get to earn fifty dollars a month you have an income equivalent to that from twelve thousand dollars at five per cent, and your treasure is laid up where moths do not corrupt nor thieves break through and steal. What of more? It may be a blessing, and it may not. That depends upon whether you have it or it has you. Perhaps you have heard of "the man in our town," who

> "Spent his health to get his wealth,
> And then, with might and main,
> He turned about and spent his wealth
> To get his health again."

I recently read an advertisement of a multi-millionaire offering one million dollars to any person who could restore his sight, and another of a wealthy woman who would pay five thousand dollars for a selected ring-finger to be grafted upon her left hand, if science could accomplish it. And a poor girl was found to sell hers, in order to gain a musical education. Had you not better take an account of your riches, and learn to value and enjoy them now? There are too many people going to the Klondyke in their minds. C. J. B. C.

The Liberal Congress.

Hospitable to all forms of thought: Everyone Responsible for His Own.

Only.

Only kind thoughts from day unto day,
Only love blossoms, strewn on the way
Only a kind deed, some tender word,
Dropped into sad hearts, whose depths are stirred—
Only a hand-clasp in friendship given
Often has turned a wanderer toward heaven.

Only the silence when friends are arraigned,
Only soft patience when love has changed,
Only the waiting when clouds are dark,
Sunshine will follow yet your life bark—
Only the trusting when hope seems gone
"Rolls back the stone" of each endless morn.

Only, we say, each holds in trust,
Ere shall be uttered "Dust unto dust,"
Talents, God-given, which to be known
Must in kind usage claim for its own—
And then the vision here thus denied
Falls on our glances from heaven's side.

That which on earth, in love life was given,
That, and that only, will fit you for heaven.

—CHARLES W. GOULD.

Moline, Ill.

The Liberal Church.

A WORD OF FRIENDLY CRITICISM FROM THE INSIDE.

The recent discussion in the secular press on the Liberal Church cannot but arouse thought and stimulate interest in the general questions pertaining to religious belief and conduct, and so do much good. While the debate is still open I should like to call attention to some of the reasons which present themselves very forcibly to me, why the success of the Liberal Church is not more assured, and its work held in higher trust by those outside and inside its fold. These reasons group themselves in my mind under two general heads. They are found, first, in certain inherent weaknesses in ourselves, the ministers and people belonging to this church; and second, in a widespread misunderstanding as to the real object to be sought, the real rewards that await us, the real work in hand.

The Liberal ministry must accept its share of responsibility for the failure of the Liberal Church.

In too many cases such failure may be directly attributed to the pulpit's poor understanding of its task, its failure to deeply comprehend or deeply love its chosen work. Too many young men are attracted to the Liberal pulpit for the opportunity it gives them to practice unhindered freedom of speech on subjects they may or may not have carefully studied, for the social prominence such a position bestows, for the leisure to study. "So many young men enter the ministry because they want to read books in the forenoon," said a friend to me a short time ago, discussing this subject. Their interest in their work is purely intellectual, not always deeply intellectual either; they like the chance which the weekly sermon gives them to exploit their views. Now the sermon is important. It is the preacher's task and the preacher's opportunity, but rate its influence as wide as may be, it is but part of the true minister's work. The minister must be a preacher, of some sort; the preacher may be a poor sort of minister. The preacher's work begins and ends in the pulpit; the minister's is never ended. The minister is not preacher only, but pastor. Many young men speak quite frankly their dislike of that term "pastor," and repudiate it. They begin their ministry with a plainly-expressed dread of this side of the work, and openly neglect or shirk it. Yet it is the word which better than any other defines the minister's personal relation with his people, that relation of friendly interest and oversight which every minister should seek to establish with the members of his flock. The young minister shrinks from this part of his work on many grounds, the loss of time it involves, social inexperience, an honest feeling of self-distrust. Loss of time! This is the excuse of the minister who lives in his study, and claims he has a right to live there, who thinks it his duty to read all the latest books, in fiction and in religious polemics, whether he has speaking acquaintance with his parishioners or not. Social inexperience! This is an excuse sincerely offered, which especially afflicts the younger men of the profession, but the fault is one that grows by indulgence, and needs heroic treatment for its cure. Shyness is a very real and uncomfortable human defect, but there is a point where shyness uncontrolled becomes rank selfishness and cowardice.

Another fault of the liberal minister is the absence of devotional feeling. Many young men care for the work of the ministry only so far as they can convert the church into a club, a civic federation, industrial school, a sociological institution of some kind. All these are needed features of church life nowadays, but no one monopolizes the entire field and vision of the church. The church has a distinctly religious mission to serve. Its aim is to sweeten and uplift the life of individual man with a sense of a divine presence in the universe. Yet it is just this sense of a divine presence in the universe which some of our ministers declare they have very little or no understanding of or regard for. Who can understand it? But alas, for the minister who fails to feel it and still hopes to make his ministry a success!

These are some of the weaknesses of the pulpit. Those of the pews may be summed up in the general charges of indifference and irresponsibility. I will not dwell on this point, which is well understood, and now come to the second division of our subject: What is it we, as liberals, have a right to expect? Do we fully understand ourselves and our real wants? There are certain rewards which the Liberal church offers its adherents, and there are certain other rewards she does not offer and has never pretended to offer. There are high and lasting gains to be won here, gains to heart and mind and character, but which we can never reap so long as we are intent on reaping gains of another kind. We cannot have everything in this world, either as churches or as men and women. We must choose. The pioneer has his own rewards and triumphs. The wide stretch of the prairies, contact with a vast, unbounded nature, treasure to be dug from the bosom of mother-earth with his own hands, new countries to explore, new cities to found. Shall he whine because he cannot have his dinner served in courses and bathe in a marble tub? The pioneer in thought has his rewards. He cannot have the freedom of the new thought and the ease of the old.

He cannot feed on the manna of heaven provided

for the Lord's faithful followers, and from the flesh-pots of Egypt at the same time. He must choose. This was what Jesus found himself obliged to do on the mountain-top, where the devil met and tempted him. Should he choose to be an earthly ruler among men, cover himself with a few years of glory and power, and should he die the death of human defeat and shame, the prelude to an unending reign in the hearts of men? Should he live to die or die to live?

The Liberal church may die in this way, but it will not be in our day nor our children's day. When the whole religious world has come into acceptance of the Liberal faith and men dwell together in one brotherhood, then the special mission of the Liberal church will have been served and it may pass away. So be it, and amen! But at present it is not for us to concern ourselves about our duties and obligations to a theoretical future state, but to be up and about our business in the practical present. The Liberal church is alive now and its followers may make it more alive if they will but be true to their high charge. As we sow we shall reap, and this the day of our sowing.

From a sermon by Celia Parker Woolley, before the Independent Liberal Church, Sept. 26, 1897.

A Prophetic Poem.

While residing for a time in the State of Nebraska the author of the following poem gave, on a New Year's Day, a dinner and reception in honor of the different clergymen of her acquaintance. Several denominations were represented, and the company was exceptionally brilliant. The subject of Creeds crept into the after-dinner talk in a rather unexpected manner, and while most of the gentlemen were very amiable, the pastor of the hostess (who was at that time an active Episcopalian) took occasion to express his views in strong terms. His entertainers differed from him politely, and the discussion was ended by a proposal, that the lady should, on the following Sunday, have a fair chance to express her more liberal ideas in a poem to be printed in the Omaha *Sunday Herald*, a paper which was at that time under the able management of Dr. Miller, and for which the hostess was writing. The poem duly appeared and created quite a sensation. Quite early on Monday morning an old lady appeared in the nursery of the author and gazed at her with notes of admiration in each eye.

"How did you do it?" she asked abruptly.

"Do what?" was the responsive query.

"Write them verses. Now I was born in New Hampshire, and jined the church when I was a little thing, and was raised a good old-fashioned orthodox, but my sister and some of 'em has turned Baptists, and I set a sight by my folks, but I can't seem to make it come right, when my sister tells me 'that I can't go to heaven because I hain't been dipped.' Well, its worried me a long time. I went to hear that great gun of an evangelist last week, and the fust thing he said when he got through his exhorting, was to come, lay his hand on my shoulder, and say, 'Sister, what 's the state of your soul'? I jest looked at him and sez, 'I reckon the Almighty and I can settle that.' That pestered me considerable. Why should we be telling about our souls to men, and strange men at that? Is that any better than being a Baptist? Why, if I 'm going to talk out my deepest feelins I should a sight ruther come to you, for a woman could understand, and ef I felt like talkin' about my soul, would n't it be jest as well to go talk it to a regular out-and-out priest, who makes a business of it, than to be tellin' your inmost thoughts to some travelin' man who comes from nobody knows where, and goes to and fro on the earth?"

The author answered her visitor's questions to the best of her ability, and read to her the lines as they appeared. It is just possible that they may help some other kind-hearted, generous soul, as they seemed to help good Mrs. T——.

A WAY FOR ALL.

In wise debate, with learned wit,
The story runs—grave men saw fit
To question why,
The human race had not *one* way
To think and preach, to sing and pray,
And trusting die.

Each member of the Council thought,
His way was right, his neighbor's naught;
Each eased his mind,
'Till all confused with "creeds" and "form,"
Contended well from night 'till dawn,
One road to find.

Debate grew wild; both "High" and "Low,"
"Roman" and "Calvin," all we know
Of creed, or faith,
Were gathered there; and spake with zeal,
Defending each his fair ideal,
The Church *he* loved.

Amid the throng, in farmer's guise,
Arose a Scotchman, gray and wise;
Who thus did teach:
"You all are right, and all are wrong;
No matter how we journey on,
The goal to reach.

"I ken we all must watch and pray;
I dwelt on creeds this very day,
As with my wheat
I ganged me gait, to reach the mill,
And took from choice, of 'man's free will,'
The 'turnpike road.'

"Along the 'auld road' soon I saw,
The team of honest neighbor Shaw,
Of Wesleyan stock;
And down the 'hill road' came young Drew,
From up the valley farmers too
And, by the 'Rock.'

"Some, clad in blue, and some in gray,
And all I kenned met Miller Day
Wi' friendly air.
Each in his turn with kindly nod,
He questioned if the wheat were good,
And *asked nae mair.*

"And so methinks, when God shall call,
We wand'ring sinners great and small,
To Heaven and Home,
He'll never ask the way we came,
By 'turnpike,' 'hill' or 'vale' the same,
He'll welcome all and test our grain."

KATE TANNATT WOODS.

Omaha Sunday Herald, 1871.

You want to be true, and you are trying to be. Learn two things — never to be discouraged because good things get on slowly here, and never to fail daily to do that good which lies next your hand. Do not be in a hurry, but be diligent. Enter into that sublime ordinance of the Lord.—*George Macdonald.*

PALEY'S simile of the watch is no longer applicable to such a world as this. It must be replaced by the simile of the flower. The universe is not a machine, but an organism, with an indwelling principle of life. It was not made, but it has grown.—*John Fiske.*

The Sunday School.

The Religions of the World.

I. Introductory.

SATURDAY EVENING TALKS BY THE PASTOR OF ALL SOULS CHURCH, CHICAGO, REPORTED BY E. H. W.

In our investigations this year we shall make use largely of the comparative method of study. If in our search through the twelve or thirteen great world-religions, we come upon certain ethical elements which are common to all, and upon other elements, such as rituals and ceremonies, which differ widely from one another, the inevitable conclusion will be that the elements which differ are non-essential and transient, while those that are common to all constitute a part of the permanent wealth of humanity. We shall be more anxious to leave impressions than facts imbedded in the minds of the children, to inspire worthy emotions than to teach a correct philosophy. Let us cultivate mental modesty to the confusion of mental complacency in the presence of great world-problems.

We shall be obliged to do this work, for the most part, without a text-book for the class, or perhaps even without adequate outlines or references previously prepared. For the first few lessons we shall find rich material in a new book just published by the Putnam House, on "The Religion of Primitive Peoples," written by Daniel J. Brinton, Professor of American archæology and linguistics in the University of Pennsylvania. Later on we shall have to wander far afield for our grazing grounds.

We will make haste slowly at first. The aim of our beginning lessons will be to impart a sense of religion existing in the world before there was a system of religion. Mr. Brinton asks, Was there ever a people without religion? The early scholars answered this question in the negative. Herodotus said there were cities without fortifications, but never a city without worship. Later investigators, including Herbert Spencer and Sir John Lubbock, have been inclined to discount this statement. Brinton, on the contrary, says very confidently that history shows no evidence of a people without religious ideas, religious sentiment and feeling. But all depends upon your definition of religion. What is the difference between superstition and religion? One answer is: My belief is religion; any other belief is superstition. A truer answer is, So long as a faith is alive, it is religion; when it is dead, it becomes superstition.

It was away back in the Neolithic or New Stone age that Stonehenge, that marvelous relic of a primitive worship, appeared, and all the cairns and cromlechs of England and France date back to that far-off time. Karnak, the embodiment of the old Egyptian dream of immensity, belongs to the same period. In the Old Stone age no temples, charms or amulets have as yet been discovered, but certain it is that long before man had learned to work in metals, he was immensely swayed by religious feeling. Darwin, in his "Descent of Man," makes a strong plea for the beginning of the religious sentiment in sub-human life in the dog's apparent apprehension of the uncanny and mysterious. If dogs do bay at the moon—and I think they do—it must be that they are moved by the unknown and ominous. When a horse shies at a boulder, he evinces a feeling akin to the simplest religious emotion of primitive man. Religion in some sense would seem to be a universal element in the life of man.

The next question is, "What is the origin of religious emotion?" The assumption of all religious systems has been that they were founded on a revelation received directly from the God whose worship they taught, and that all other religions were revealed by the devil, the arch-deceiver. This has been the assumption of Christianity. But discarding the miracle theory, and starting with the hypothesis that religion has found its way to the heart of man through natural means, Brinton discovers five special stimuli to the religious emotions.

1. Dreams and allied conditions. A missionary asked an old chief of the Dakota Indians, "Have you ever seen your God? Has he ever talked with you?" "No," was the reply, "but I 've talked with him in my dreams." To him the God of his dreams was an objective reality. 2. The apprehension of life and death. These great and solemn mysteries would easily and unavoidably suggest a mysterious cause. 3. The perception of light and darkness. Darkness has been a great religious teacher from primitive man up to Blanco White when he wrote his great sonnet "To Night." 4. Observations of extraordinary exhibitions of force. The panoply of God would gather around earthquakes, cyclones, etc. In our own consciousness, all activity starts with volition. Now a great rock comes rolling down a mountain side. Primitive man knows nothing of gravitation—nor do we, except that we have given it a name,—and the motion of the rock seems to be the product of volition. So of the movements of the heavenly bodies. What could be easier than to suppose there was an angel moving them? Those beliefs were religious sentiments just as truly as the ones produced in our minds by the reading of the Sermon on the Mount—not equally lofty, but quite as genuine. 5. Vastness. Primitive man, as well as civilized man, ached with infinity, was burdened with a sense of the limitless, quaked under the immensity of the universe. The vastness of the creation is always a source of dread until it becomes a companionship.

Any one hypothesis to account for the religious nature fails, because man was never simple in his organism. Fear, hope, love, and countless other feelings play upon the soul of the naked Australian as upon ours, and combine to build up that most complex and therefore least understood emotion in the life of man—the emotion we call religion.

"Give him a lift—don't kneel in prayer
Or moralize with his dispair;
The man is down, and his greatest need,
Is ready help—not prayer or creed.
'Tis time when wounds are washed and healed,
And the inward motive be recalled—
Now, whate'er the spirit be,
Where words are shallow mockery.
Pray, if you must, within your heart,
But give him a lift—give him a start—
And he shall wear a golden crown
Who gave him a lift when he was down."

—*Exchange.*

The Word of the Spirit.

"Get thee up into the high mountain; lift up thy voice with strength: be not afraid

Independency in Religion.

A SERMON PREACHED AT MCVICKER'S THEATER, CHICAGO, OCT. 3, 1897, BY REV. HIRAM W. THOMAS, D.D., PASTOR OF THE PEOPLE'S CHURCH.

And why even of yourselves, judge ye not what is right? Luke, xii: 57.

As a self-conscious being, endowed with reason, conscience and volitional power, man is trusted forth to be self-determining. He must judge what is right, what is true; the final seat of authority in religion is and must be in the rational moral consciousness of a world.

This is not to say that there is no higher authority than the reason and conscience of man; but it is to say: that it is only to, and in, these that the higher power can speak, or be made known.

Reason in man finds its correction: that which corresponds and answers to itself, in the infinite reason; and the sense of right finds its correlative in the infinite right. If God speak to man, he must speak to his reason, to his conscience; and by these alone can man judge of the genuineness and authenticity of any voice or book claiming to be divine.

Man has always willingly, gladly, appealed to a something higher than himself; he has believed in a wisdom, a goodness, a power greater than his own. The religions and governments of a world rest upon such a belief, and appeal to it as a ground of authority.

It is here that the real question of independency in religion arises. All admit the fact of a higher authority, and appeal to it; the contention has been about the right to use that authority. Was that right delegated to a certain few, a select order; or does it belong to man as man? Were kings and popes divinely appointed to rule the people; or have the people the divine right to rule themselves?

The question is larger than that of dependency in religion; it is a question of civil independency also; or the right of self-government.

Historically, the two questions have gone along side by side. The fact should be accentuated that royalty and ecclesiasticism are at bottom one; one in this, that both claim to rest upon a special divine appointment.

Over against royalty and ecclesiasticism is the claim of the democracy of government and religion, that the divine right to rule is given to man, to the people, and not to special chosen ones, as kings and popes, and hence that the people have the divine right to rule themselves.

In no other field of history have the lines been drawn more clearly and deeply than upon this long-debated and fought-over question. It has been the battlefield of western civilization for more than two thousand years; in the later centuries the victories have been largely on the side of liberty, but the battle is not yet ended, and in one form or another is at bottom the real question at issue in the debates and struggles that are agitating the present.

On its religious side the question took shaping and found expression in the theories and formation of the Christian church. The early churches at Jerusalem, Rome, Corinth, Galatia, and other cities where the apostles traveled and preached, were local and self-ruling, and between these there was a common bond of sympathy; it was congregationalism.

But Rome, becoming more and more a center of influence and power, the church in that city, under the lead of the Latin mind, came to larger prominence, and gradually assumed the right to control the churches in other places. The bishops of Rome gradually extended their power, and out of this came the papacy with its still larger authority, and out of this again has come in our time the declaration of the infallibility of the pope.

The military Rome that had ruled the world for a thousand years was nearing its fall; the effort was made to establish upon its ruins a vast spiritual empire, and it so far succeeded that it practically ruled the world for another thousand years.

The church and the state, ecclesiasticism and royalty, worked together, and out of this grew up the "Holy Roman Empire" that sought to bind the millions for all time under the united authority and rule of popes and kings.

Ecclesiasticism claimed the exclusive right to establish a church, on the ground of a special and divine appointment; a deposit or delegation of authority and power, given first to Peter, and through him to his assumed successors. They wanted a visible head of the church, and not the invisible presence and rule of the Christ; and when the Montanists asserted the rule of the Holy Spirit, and became so numerous as not to be easily set aside, the church confessed the guiding power of the Spirit, but claimed that this Spirit was the special gift or endowment of the clergy, and something limited to the hierarchy.

And thus was established a hierarchical priesthood, with a pope as the vicegerent of Christ on earth, and around him were gathered his apostles, or cardinals. The old Rome had become the new Jerusalem.

Along with this claim of the clergy, that they should have the exclusive right to create a church, and to perpetuate their own order through apostolic succession, the only authority to formulate a faith and forms of worship, was the corresponding claim of royalty to a divine appointment and right to rule.

And there is this additional and corresponding parallel, that in ecclesiasticism, the church owns the property, the buildings, cathedrals, convents and schools, and under royalty, the king owns the state; and together they owned the people.

Over against the claims of royalty and ecclesiasticism, is the democracy of state and church, of government and religion, claiming that the right, the authority, to create a state and a church, is the divine right of man; that it belongs to the people, to humanity, and not to a class called the clergy, and to some special family, as in royalty.

The democracy of government and religion claims that the people not only have the divine right to create a state and a church, but that the people, and not the clergy and the rulers, own what they have created; that state and church belong to the people. In a democracy, the people choose a president, a governor, when his term of office expires; he is a private citizen; in the democracy of religion, there is no priesthood, no hierarchical order, separated as a class, from the people, but instead a fraternal

ministry; the people organize a church, formulate their creed, choose and consecrate their minister, and he is a brother, working with brothers, his authority is the authority of truth and right, and there can be no higher, it is the authority of God.

Royalty and ecclesiasticism have claimed the earth, assumed that they had the only right to be and to rule, and had it been in their power to prevent it, there would have been no such thing as the democracy of government and religion. The rights of the people have been resisted and fought back at every step. And if royalty and ecclesiasticism are right in their claim of divine appointment and authority, they have been right in their opposition to the claims of democracy.

If royalty was right, the American revolution was treason, the reformation was a sin against God; Washington and Luther were traitors, enemies of man and God. The American nation should take down the stars and stripes, and humbly beg the good Queen of England to take us back under her royal protection, and the Protestant churches should do penance and beg the forgiveness of the pope, and to be received back into the "Holy Catholic Church," and the Church of England should get down on its knees with all the rest of us, and this country should help Spain put down treason in Cuba.

But democracy answered the demands of royalty with the "Declaration of Independence; appealed to the universal truth and right, to the justice of man and God; and on this ground fought and won the battles of liberty, and has gone forward and founded a great republic. Somehow the favor of heaven has been on the side of the rights of man; and instead of repenting and going back, the whole mighty movement of thought is going forward to the larger truth and right.

Four hundred years ago, popes and kings ruled Europe; the spirit of liberty was suppressed; its voice was hushed; but the love of liberty was not dead. It awoke with a revival of learning, the invention of printing gave it new tongues to speak; it found voice in the liberty-loving German states; a Luther and Melancthon came forth; the Reformation in Germany spread over into England, and was caught up in France and Switzerland.

Of course it was opposed by all the mighty power of the papacy; sword and dungeon and fagot came into the awful battle, but after the long wars in which the noble German states gave fortunes and lives; fought the battles of liberty for a world; the rights of reason and conscience in religion, as against the authority of the pope, or the church, were established.

The history of England furnishes a curious example of the working out of the principles of the rights of the individual in faith and worship.

Rome had long had trouble with the church in England—the only church then. Gregory VII sought to make William the Conqueror pay homage; he would not do it, but agreed to give the collections or Peter's pence; but was not willing the pope should appoint bishops without his consent, and the contest that began then, lasted for four hundred years, or till Henry VIII.

When Henry VIII rebelled against the papal rule, and became himself the head of the church, he was still a loyal Catholic in all but this; had even written a book against Luther, but the spirit of the Reformation had taken root in England; many scholars agreed with Luther in his opposition to certain dogmas and rites or usages of Romanism. Wycliffe opposed the order of friars who had come to own much of the property, and were trying to control learning at Oxford; he also opposed the doctrine of transubstantiation, that the bread and wine of the Sacrament were turned into the flesh and blood of Christ.

The English people have always loved their country, and loved their kings, but they loved liberty in religion. The king desired to be the head of the one church, and sought to harmonize the Protestant element, but could not, for they were opposed to transubstantiation, masses for the dead and other Catholic dogmas. An act had been passed under Henry IV to punish heretics by burning. The social discontent of the peasantry because of the feudal lords, added to the trouble; public disturbances were charged against the poor; of the sect called Lollards, many were put to death; the jails were filled; the archbishop of Canterbury had to add a new prison to his palace. Rumors of insurrections were many; it was said 25,000 men would march at St. Giles fields; the soldiers found only eighty; they hung thirty of these, and then burned them as heretics. Wycliffe's body was dug up and burned, and in 1494, poor widow Jane Boughton, eighty years old, was burned for holding the doctrines of that fearless preacher. In 1506 William Tylworth was burned, and his little daughter was forced to kindle the fire.

Such was the struggle, the price paid for liberty of conscience; and the cause gained year by year, and continued to gain under Edward VI. But then came the reaction; the Catholic Queen Mary came to the throne; she married Philip II. of Spain; the Latin masses were restored; in one year the reconciliation of the Church of England with Rome was effected. The lords and consuls kneeled before the queen in Westminster and received absolution from Cardinal Pole.

Then came the most terrible religious persecutions. The old Act to punish heretics by burning, abolished eight years before, was restored, in spite of the strong opposition of parliament. This was done in January, 1555, and in February the fires at Smithfield were rekindled. John Rogers, Bishop Hooper, Rowland Taylor, and many others were burned at the stake; the next year added eighty-nine to the dark list. But all this only deepened the love of liberty, and the demand for the rights of conscience in religion. England was aroused; the people revolted against Catholicism.

Queen Mary's reign was short, only five years. Then came the better reign of Elizabeth, a mild Protestant, and it was welcomed with great joy. The union of England with Rome was not formally repealed—simply ignored and forgotten. Religious prisoners were released, and fugitives in Germany and Switzerland were recalled.

Elizabeth wanted but one church; to secure this, the Act of Uniformity was passed; the Book of Prayer was revised, and, we may suppose, was purposely left indistinct, obscure, on many matters, that each party might put into it, or find in it, support for its own views. The effort to compel all to *think* alike had failed; this asked only that all should *say* the same things.

But Elizabeth had been upon the throne but twelve years, when the pope issued a bull excommunicating and deposing her, and absolving all subjects from allegiance. This was the century of the wars of England with France, and of the "War of the Roses" in England; it was a time of political turmoil, as well as religious. The same year of this papal bull was the fearful massacre of St. Bartholomew in Paris, in which seventy-two thousand Huguenots were slain. Then came the Spanish Armada, with smiths and chains on board, to bind English captives. It was driven back by a storm; but loyal Catholics, as well as Protestants, stood ready to repel this common enemy of liberty, and to defend the rights of England.

The Church of England had become well established; but under the reign of Charles I who came to the throne 1625, came also a complete revolution, that not only displaced the established church, and put Presbyterianism in power, but dethroned and put to death the king, and brought in the Commonwealth under Cromwell.

Charles I cared more for the privileges and powers of royalty than for the rights and welfare of the people. He wanted to govern without a Parliament; the English people would not long consent to such usurpation. The "Long Parliament," as it was called, was summoned in 1641. They were earnest, able men, resolved at any cost to save the country and their liberty; the king was tried, convicted, and beheaded; Cromwell was placed at the head of the Commonwealth. Then was that great meeting of the Westminster Assembly; Puritanism was in power; the Independents were represented and wanted the Congregational form of government; but the majority were Presbyterians, and hence Presbyterianism became the established church of England; and is yet in Scotland.

The Episcopal clergy, who in the bitter strife stood by the dethroned king, were generally displaced; but they were not turned out to starve, as were the Presbyterians and Independents, in the next revolution that reinstated the clergy of the Church of England. A portion of the income, one-fifth, was allowed them.

Those were the great years of liberty in England; Cromwell was an Independent, but he was not a narrow sectarian; he sought only that the preachers should be able and devoted ministers. And those were years of great religious earnestness and intensity; so hard had been the lives of these preachers that the thought of pleasure, amusement, had gone out; life was a long struggle, a battle; hence the Puritan severity in morals and religion.

Cromwell died; the English people had not lost their love for royalty. Charles II was called back and placed upon the throne. Then the Church of England came into power again; the Presbyterian and Independent ministers were asked, not alone to accept the Prayer Book, but to be reordained by the Episcopal bishops. These noble men were too great to be untrue to their convictions; they were turned out of their pulpits; the day of expulsion was placed just before the payment of yearly dues, so they would lose a year's salary.

But these preachers did not feel that they were, or could be, turned out of the Church of God; and so they kept on preaching in the fields or in the houses of the people. This aroused opposition; they had to meet in secret places. The Five Mile Act made it a crime for any nonconformist preacher to be found within five miles of where he had been a pastor. Preachers and people were persecuted, put in jails; and in the reign of James II nearly eight thousand died in prison. Those were the days of John Bunyan, of Richard Baxter, and George Fox.

Time went on, and the Catholic king, James II fled from the throne; his daughter Mary, and William, Prince of Orange, came to rule. William loved liberty; a motion was placed in Parliament called the Comprehension Bill, to unite all Protestants; this failed; but then came, had to come, the Act of Toleration. It required all nonconformist ministers to declare against the power of the Pope, and to sign thirty-five of the thirty-nine articles of the Church of England.

Under this Act of Toleration the Presbyterians and Congregationalists, Baptists and all dissenting churches have been permitted to go forward, to build and own churches; but of course, they still have to help support the Established Church. And in these long struggles all the contending parties, Catholic, Church of England and Dissenters, were orthodox; the questions argued and fought over did not relate to the essentials of theology; on these all were agreed; but to special dogmas of Romanism, and to the authority of the papacy to rule all. The Act of toleration in England did exclude "those who do not believe in the Trinity;" but that debate had not yet come into the foreground, and when Unitarianism arose, the fact of toleration had become so established that it was not legally opposed.

History is a great teacher, it gives perspective, distance of view; and in this light the question of independence in religion is not something new, but old. The Presbyterian, Baptist, Methodist, and Congregational churches were nonconformists, dissenters; were looked upon by the Church of England as outsiders; and to this day only the Presbyterian or Established Church of Scotland is fellowshiped by the Church of England, and in this country the Protestant Episcopal does not, cannot, admit the clergy of these denominations to its own pulpits. And the Catholic church excludes the Episcopalians! And now the orthodox refuse to fellowship the liberals.

It was on this ground of church authority, of apostolic succession, of sacraments and forms, that the tractarian discussion of this century was waged, that many Episcopal ministers went back to the Roman church. Cardinal Manning, after being long an Episcopal minister, declared that the Church of England was not a church, only a religio-political institution.

Placed in the light of history, all these churches about us tell of a struggling past. The old lines of separation and classification are more or less apparent. On the side of ecclesiasticism are the Catholic and Episcopal; the clergy alone can create a church, formulate its creed and worship. In government the Presbyterian stands on a kind of middle ground; the Methodist conception is a little larger, but in both these, as in Catholic and Episcopal, the church, and not the people, owns the property.

The Baptists, the Congregationalists, the Unitarians and the independents are clearly opposed to

ecclesiasticism; the people create the church and the people own the property.

Luther denied papal authority and sought to reform abuses, but he accepted the Catholic theology: so did the Church of England, and so does orthodoxy now. In our century has come the deeper reformation of thought, of theology; much that was thought true, such as the fall of man and original sin and endless punishment, is being cast aside as not true. The new theology is taking the place of the old.

Political liberty has grown with religious liberty, and you and I have thanked God a thousand times that in this land church and state are separated; the orthodox can expel preachers for teaching the truth, that they call heresy, but they cannot confiscate property, banish and burn heretics. The rights of all before the law are equal; it protects all alike in their right; but all, Catholic, Protestant, orthodox and liberal, must be loyal to the constitution of this land, and so must all political parties.

The democracy of government and the democracy of religion walk side by side in this country of the free. It remains to be seen how far the genius of liberty will affect ecclesiasticism, and time will tell how far the world-spirit, the progress, the growth of ideas will modify the inherited opinions of the past.

To me it seems clear that the life of liberty will work great changes. The Catholic church feels the inspiration of freedom. Such noble men as Archbishops Ireland and Spaulding and Cardinal Gibbons are the children of the new, the larger life and age. The Presbyterian church is trying to revise its old confession of faith; it is a hard task; might be easier to make a new one. The Methodists can never change their articles of religion, but against the despotic form of government of that church the laymen are protesting, are demanding and will get a fair representation in the conferences, and the Methodist women must have larger rights than to cook for the preachers.

It is not possible to stop the growth of a world; the very essence of Protestantism is liberty; the right of reason and conscience in religion. The soul of man must be free; the thought of the past should not bind the thinking of the present. Truth must be its own authority; the free people of this land will not much longer consent to be bound by the authority of creeds and councils. Only as they appeal to the best reason of man can they be authority in the church of the free. The great evangelist, Mills, has come over to the new theology, and Brother Moody may yet come.

What will be the faith of the future will be the subject of next Sunday; but this is certain, truth will stand; faith will not fail; instead of less faith, there will be a larger, a wiser, a better faith. Nor will the life of religion fail; justice is eternal; love is eternal; God is just ;God is love; "He is the God of the living and not of the dead; for all live unto him;" they live in him now, if they only knew it; and more and more will the life of God become the life of man; and that is religion;" "Christ in you, the hope of glory." And that is peace on earth, justice, love, brotherhood, hope eternal; and that is the religion, the church in which we believe, and for which we work and pray—the church of the future, in which all will be brothers in the life of love, and walk the earth as the children of God.

The Study Table.

Primitive Religion.

One year ago we had the pleasure of announcing a contribution to the "History of Religion" of great importance; it was a volume on "Buddhism," by W. Rhyst Davids. To-day a volume is laid before us on "Primitive Religion," constituting the second in the course of "American Lectures on the History of Religion." These volumes come from the Knickerbocker Press of G. P. Putnam's Sons, and are a delight to the mere book-lover. But the course means far more than a well-printed, well-written volume on religious history. It means the slow but sure progress of religious sympathy, and the approach of the day when men will wake up to find that all their hopes, aspirations, and knowledge are one. It was in December, 1891, that fifteen persons interested in promoting the historical study of religion, united in issuing a circular letter, inviting a conference in the council chambers of the Historical Society of Philadelphia, for the purpose of instituting courses of lectures in the history of religions, to be delivered annually by the best scholars of Europe and America, in various cities of the United States.

Of Dr. Brinton, author of the second course, NEW UNITY has already had much to say. His books have been epochal from first to last. In 1868 he startled the more intellectual class of readers with his first volume, entitled, "The Myths of the New World." Then came, in 1876, "The Religious Sentiment." Careful students and thinkers cannot afford to be ignorant of the contents of these volumes. His later volumes have been mainly researches in anthropology. E. P. P.

Literature in the Schools.

The publishers of books and magazines are quite willing to generously edit the literary department of the daily and weekly press, by furnishing convenient slips of favorable comment on their own publications. The following is an illustration in point. We do not print this prepared matter to fill up space or to ease the editorial brain, but because it tells an interesting story and points the way in which our public school teachers will do well to travel, and lastly, calls attention to some attractive editions of some little classics that have come to stay in American literature. We offer no apologies for reprinting matter so interesting.—[Editor.]

Not many years ago the late Dr. J. C. Burroughs visited a Chicago school-room, where he found a class reciting with listless interest from one of the graded school readers. He asked the teacher in charge why she did not give the children something interesting rather than have them go over the same material again and again. Picking up one of the volumes of the Riverside Literature Series, containing Hawthorne's Wonder-Book, which happened to be at hand, he asked her why she did not give them that, for example. Her reply was that there were on almost every page several words that the children had never had before in the school-room. After some coaxing and some show of authority, for he was then one of the assistant superintendents of schools, he induced her to make a trial of the Wonder-Book.

The first boy to read from it very soon ran across a word, the meaning of which he did not understand. Dr. Burroughs then asked other members of the class if they could help him. Somewhat surprised at being called upon to take an interest in the recitation, one or two raised their hands and gave the information called for. After reading a few more lines, another hard word was reached, and several others in the class,

finding that they were expected to take part in the exercise, raised their hands and defined the word. This continued for a while until the entire class had become much interested and were on the alert to find out, if possible, the meanings of the words which gave difficulty to the reader. At last a word was reached, the meaning of which no one knew. The good Doctor said that he would not give the meaning, and that he should keep them reading until they could find something in the story that would help them out. After reading some ten or twelve pages, when even the Doctor had begun to despair of getting help from the text, a phrase was reached which revealed the exact meaning of the word in question. At this point the children became almost frantic, and waved their hands in great glee at their discovery. Dr. Burroughs quietly remarked to the teacher that before talking with children he did not place upon the board and discuss the long words he expected to use, and that he did not think it was necessary to do the same in regard to matter that they were about to read; that it was much better for children to try to find out something for themselves than to have everything told them.

Not long after, many thousands of books from the same Series were ordered for use in the schools of Chicago, and today there will be found excellent reading matter in all the grades of school work, contained in books which do not define beforehand all of the words that the children have never had, but in which the children are, nevertheless, much interested, and by the aid of which they appear to be making much greater progress in the acquisition of knowledge, as well as power, than ever before. The following is a partial list of the literature now in use in the Grammar Schools of Chicago:

Riverside Primer and Reader; (Grade I.)

Scudder's Fables and Folk Stories; (Grades II. and III.)

Hawthorne's Little Daffydowndilly and Andersen's Stories; (Grade IV.)

Hawthorne's True Stories from New England History; (Grade V.)

Longfellow's Children's Hour, etc., Warner's A-Hunting of the Deer, etc., Hawthorne's Tanglewood Tales, and Fiske's War of Independence; (Grade VI.)

Holmes's Grandmother's Stories of Bunker Hill Battle, Burroughs' Birds and Bees, and Lowell's Under the Old Elm, etc.; (Grade VII.)

Longfellow's Evangeline, Whittier's Snow-Bound, etc., and Hawthorne's Wonder-Book; (Grades VIII. and IX.)

BOSTON, *August*, 1897.

The Atlantic Monthly presents itself for October as the Fortieth Anniversary Number. First of all we notice its new face. The first obligation of a magazine is to let us know its contents as promptly as possible. The new cover of the *Atlantic* does this. We hope the habit will never be given up. The contents are notable as a still further stride toward a thoroughly American, rather than Bostonian, magazine. Among the notable articles are: "The Training of Teachers"; "The Upward Movement in Chicago"; "Recent Discoveries Respecting the Origin of the Universe"; "A Russian Experiment in Self-Government," and "Two Principles in Recent American Fiction." This last article is a peculiarly rich study in criticism. There are three stories, all of them by our favorite writers of short stories. Only three writers who had a hand in the first number of the *Atlantic*, forty years ago, are now living —J. T. Trowbridge, Parke Godwin, and Charles Eliot Norton.

E. P. P.

The *Journal of Practical Metaphysics* come to us regularly, edited by Horatio W. Dresser, and published by the Philosophical Publishing Company of Boston. As a rule the ablest work done in this magazine is by the editor himself, and much of that is of the highest value. Other articles admitted are of decidedly inferior worth, and occasionally of no value whatever. The *Journal* is filling a modest earnest place, and stands as a representative of the Metaphysical Club of Boston. Our friend Henry Wood is one of the most active workers in this club, and we are glad to see his pen-work in the magazine.

E. P. P.

The Home.

Our daily life should be sanctified by doing common things in a religious way.

Helps to High Living.

SUNDAY. The gifts of God are of such a kind that they cannot be taken away.

MONDAY. Follow the course which honor dictates, though it should not promote your fame.

TUESDAY. Rest assured that you have no real possessions but those that are stored up in your mind.

WEDNESDAY. No valuable acquisition can be secured without previous exertion and self-denial.

THURSDAY. He who is not master of himself cannot be called free.

FRIDAY. Sobriety constitutes the energy of the soul: for it is the light of the mind emancipated from the thraldom of the passions.

SATURDAY. Reckon that especially a blessing which yields more gratification by being shared with another.

DEMOPHILUS.

Passing Through The World.

What are you letting the great world do ?
Stifle the conscience God gave to you ?
Sully the thoughts that are pure and true,
And blur the beauty your childhood knew ?
Say, what are you letting the great world do
To that soul of thine, as you pass through ?

What are you letting the great world know ?
Not all the trials you undergo,
Not all the burdens of care and woe,
Not all the smart underneath the blow ?
Hush ! What are you letting the great world know?
These are the secrets of how souls grow.

What are you letting the great world see ?
Not what you do for sweet charity,
Not your poor efforts to set souls free
From their self-wrought chains of misery ?
Ah ! What are you letting the great world see,—
Aught which belongs but to God and thee ?

Anna J. Granniss, in Christian Register.

Our Birds.

While sitting at my study table I have the opportunity of occasionally lifting my eyes from my writing, and of gazing out through the open window into a small yard, thickly set with trees. There are pines, balsams, locusts, four fruit trees, and a large lilac shrub, the branches of some of which overhang the roof of the porch.

At different seasons various birds and bees may be seen frequenting the foliage or blossoms, birds in their wild and cautious yet confiding freedom, and the busy bees from a neighbor's apiary. It is August, and the bees now go elsewhere in their search for honeyed blossoms, but the chirpings and carolings of the feathery fairies still pierce the air as barbingers of joy. The sunshine glinting on the foliage can bring scarcely more gladness. The robin's visits are less frequent now, as the nest in the crab apple tree is vacant; but the house wren is here with his sharp note; I hear one's call now from the waving top of the pine off to the left. The phœbe, token of the early morn, is here to make our wakening from sleep glad. And the tap, tap, tap, of the downy woodpecker tells us of his tireless labor in destroying ants, beetles, and caterpillars that would cruelly injure our yard-full of trees. Only this morning I saw one of those birds dash down in quick flight, and seize a recreant moth, then alight on the branch of the lilac to swallow his victim.

The bird is, indeed, a confiding creature, especially a bird that has become accustomed to our door-yards. And how cruel it is for us to care so little for the lives of these feathered companions, who will us naught but good! How many of these friends perish through the thoughtlessness, and some through the heedlessness, of lads armed with the harmful air-gun! Yesterday a youth wounded one of our native sparrows just outside our door, and to-day the trustful bird hops about the yard, picking up crumbs where he may, a witness to that rash lad's ingratitude. Yes, birds have always been my friends. Often have I wandered into the fields and forests for recreation, have listened to their cheery tones of comfort, and have watched them in their ærial passages or secret haunts, in full joy of their existence. Their bird-souls are paths of sunshine to me, and I would that all of us as children together might protect them and learn to love them better, as we learn more of these bird fairies that flit among the trees of our door-yards.

T. F. B.

Animal Doctors.

How Members of the Brute Creation Cure Themselves When Sick.

The lower animals, with few exceptions, practice a very well developed system of materia medica. Most of the beasts can diagnose and prescribe for their ills more successfully than many men holding physicians' degrees. These animal doctors are, of course, self-taught, and practice entirely without fees.

Dogs are the most remarkable doctors among domestic animals. This is probably accounted for by the fact that of all animals the dog is most left to care for itself. A dog suffering from a loss of appetite or a like ill will refuse human remedies, and run, or if necessary drag itself, for miles to find a particular herb that is a specific for its complaint. Dogs may often be seen in suburban fields chewing at a species of wiry grass known as dog's grass, or chien dent. This, they know, will cleanse the system and restore appetite in a way that would bring envy to the heart of patent medicine men. Similarly when other ailments attack them their canine natures crave oily or fatty substances, and they will eat these greedily, turning from the most tempting morsels of any other sort.

The common ant, when one of its horns is torn off in battle or otherwise, seeks out a companion, who bathes the wounded part with an ointment—also home-made—which heals it. The mongoose is noted for its enmity to the deadly cobra snake. When the mongoose is bitten by a cobra, it plunges into the nearest thicket or jungle, bites off and swallows an herb known only to itself, and having thus taken an antidote, goes back to renew the combat.

The chimpanzee, following a like course when wounded, stanches the blood with its hand and quickly seeks a certain sort of grass and leaves. Mixing them, it makes a poultice, which is clapped over the wound; and, unless a vital spot is touched, soon effects cure. Should the ape be too badly hurt to dress its own wound, its mate will do it, working as carefully and with probably as good effect as any human doctor. However long the invalid's convalescence, the mate prepares fresh plasters as often as necessary, and by instinct knows just when the poultice on the hurt should be replaced. It also serves its patient with proper cooling diet, suited to a convalescent's needs.

A far more clever feat of surgery is performed by the ordinary red squirrel. When the squirrel's paw is torn off in a trap or its leg broken by a gunshot, the suffering animal drags itself to the nearest safe place, and, after bracing itself on some broad branch, or in its own nest, begins the work of amputation. The broken or torn paw is neatly bitten off. The sufferer seems to think that for the time the work is ended and that the skin will cover the end of the broken stump. But instead the flesh shrinks back, leaving the sensitive, jagged bone protruding. Back goes the three-legged squirrel to his dissecting room. The bone is carefully gnawed, not only until it is even with the flesh, but much farther down. The bits of flesh and skin thus hang far beyond the bone, and in time heal over, covering it completely. It took the human race some centuries to learn that simple trick in surgery which the very stupidest squirrel understands from the time he is born.—*New York World.*

An Entertainment and a Song.

An enterprising saloon-keeper gave a Christmas treat to the children of his regular customers. After the regulation feed a Punch and Judy show was provided, and other arrangements made for the entertainment of the juveniles. Toward the close of the proceedings a friend of the landlord made a speech in praise of the disinterested kindness of mine host. The pianist took the cue and struck the opening note of "For he's a jolly good fellow."

The children, however, belonged to the Band of Hope, where the same tune was associated with other words. To the amazement, consternation and anger of the landlord, they took up the tune and lustily sang:

Shut up your public houses,
Shut up your public houses,
Shut up your public houses,
We don't want any of them.

They sang as only an East-ender can sing, and the proceedings broke up in confusion, and the Boniface was heard to mutter something about "ungrateful brats."—*Methodist Church Record.*

My Catbird.

The catbird swings on the old tree bough,
And forth from his bosom swell
The liquid notes of his native song,
Like the tones of a crystal bell.

All day he has plundered my cherry tree,
The drab-coated Puritan knave,
And harshly chattered and scolded amain
If a few for myself I crave.

But now when the sun sinks down to rest,
And the shadows lengthen until
It seems the earth forgets to move,
And the very world stands still,—

A hush comes down through the waiting air,
The birds in their nests are dumb,
And never a sound stirs the silence there
Save a late bee's drowsy hum.

Then suddenly out of the apple tree top
A flood of song ascends,
As the catbird swings on the topmost bough,
And its arch beneath him bends;

As, perched midway 'twixt heaven and earth,
He pours the notes along,
And all things listen on earth beneath
To his thanksgiving song.

—*Ely J. Smith, F. C. S., '94.*

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—BY—

ALFRED C. CLARK, 185 DEARBORN STREET, CHICAGO.

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Changes of Address.—When a change of address is desired, both the new and the old address must be given and notice sent one week before the change is desired.

All Letters concerning the Publishers' Department should be addressed to Alfred C. Clark, 185 Dearborn Street, Chicago, Ill.

Editorial.—All matter for the Editorial Department should be addressed to Jenkin Lloyd Jones, 3939 Langley Ave., Chicago, Ill.

Entered as Second Class Matter at the Chicago Post Office.

The Liberal Field.

"The World is my Country; To do good is my Religion."

GRAND RAPIDS, MICH.—The first installment of printed matter under the administration of the new pastor, Rev. Leslie W. Sprague, from All Souls Church, of Grand Rapids, is at hand,—a weekly bulletin and a neat programme of the Unity Club work for the year, which is to concern itself largely with social problems. Mr. Sprague starts out on wise and high lines. May he have strength and wisdom equal to the occasion.

OAKLAND, CAL.—A batch of printed matter lies before us, showing the continued activity of Mr. Wendt, as pastor of the Unitarian church at this place. He is giving five musically illustrated lectures on romantic composers, viz., Van Weber, Schubert, Schumann and Chopin, Rossini and Wagner. The weekly calendar shows the activities in the Unity Club and the Star King Fraternity. A series of lessons on "The Sermon on the Mount" is being given to the children in the Sunday-school, and a course of Sunday evening lectures on "Penalogy: or, The Nature of Crime and Treatment of Criminals," in which President Jordan, Professor Ross, Rev. Mr. Murdock, and others take part.

MINNEAPOLIS.—The liberal churches in this city are moving to establish a social settlement on the most useful and aggressive plan. The Rev. Howard MacQueary is to be the resident, while at the same time he will serve as pastor of the Fifth Universalist Church in the neighborhood. The strong church of Dr. Shutter and other liberal people are back of the movement. They will try in every way possible to make it a center from which will radiate love and light. Here, as in so many other places, will be the Hull House of Chicago. If they can realize the steady hand and clear head in the direction which characterizes Jane Addams, their work will necessarily be fruitful in good.

GREELEY, COL.—The Rev. Victor E. Southworth, recently of Janesville, Wis., was installed on Thursday evening, September 23d, as pastor of Unity Church of this place. The Greeley *Tribune* gives an interesting account of the event. The president of the society and the chairman of the social committee gave him welcome, and Rev. David N. Utter, of Denver, preached the sermon on "The Divine Compassion." Mr. Southworth made the closing address, in which he said: "I am glad that you are an open and unsectarian church, that you have established yourselves on the basis of mental freedom. I am glad that you welcome into your membership any one who desires to work for the promotion of goodness and in the pursuit of truth. With your help I give myself to the cultivation of the largest intellectual hospitality, the freest exchange of courtesies and service among the people of this community. I pray that the divine spirit of truth and of love may be with us in all we do and say."

A WEEK WITH BROWNING.—This is the title of a series of five evening readings and talks which Judge D. P. Baldwin, of Logansport, gives. Hearers are supplied with a leaf containing the printed copies of the poems of the evening, which will be read, analyzed and criticised. The five topics are as follows: "Some Elementary Browning," "Some Harder Browning," "Some High Browning," "Some Highest Browning," closing with a lecture on Browning's art, philosophy and faith.

INDIANAPOLIS, IND.—The McCulloch Club of Plymouth Church has a full announcement for the season of 1897–8. Sunday evening services are announced until June, each month being divided between Torch-bearers of Liberty, Master Musicians, the Message of Art, and the Mission of Christ. The club holds one meeting each month for the discussion of civic problems. Two evenings in the month are given to illustrated entertainments, five-cent admission fees. Saturday evening is given to young people's lectures on historical topics.

Acknowledgments of Receipts of the Liberal Congress of Religion for the Fourth Fiscal Year.

FROM JUNE 1, 1897, TO OCTOBER 4, 1897.

Amount previously acknowledged	$350 88
Rev. R. A. White, Chicago	5 00
Rev. Caroline Bartlett Crane, Kalamazoo	5 00
Rev. John S. Brown, Lawrence, Kans	5 00
Rev. Thomas D. Howard, Charlestown, N. H	2 00
C. S. Lewis, Indianapolis, Ind	5 00
Mrs. Helen J. Kendall, Westfield, Wis	5 00
Prof. Charles Zueblin, Chicago	5 00
Rev. Wm. L. Birch-Beaumont, Jersey, England	5 00
Miss Anna C. Clapp (per New Unity), Chicago	3 00
Mrs. Annie B. Ford, New Harmony, Ind	5 00
Rev. Philip S. Moxom, Springfield, Mass	10 00
Total	$405 88

Books Received.

ISAIAH: A study of chapters i–xii. H. G. Mitchell, Professor in Boston University. Thomas Y. Crowell & Co., New York. pp. 263. $2.00.

EVOLUTION AND RELIGION: or, Faith as a Part of the Complete Cosmic System, by John Bascom. G. P. Putnam's Sons, New York. pp. 205. $1.25.

BASES OF RELIGIOUS BELIEF, Historical and Ideal: An Outline of Religious Study, by Charles Mellen Tyler, A. M. D. D. G. P. Putnam's Sons, New York. pp. 268.

THE REVOLUTIONARY TENDENCIES OF THE AGE, Their Causes and Their Limits. G. P. Putnam's Sons, New York. pp. 171. $125.

THE GENESIS OF SHAKESPEARE'S ART: A Study of his Sonnets and Poems, by Edwin James Dunning. Lee & Shepherd, Boston. pp. 336. $1.50.

HEROES OF THE NATION:
Hannibal, by William McConner Morris. pp. 376. $1.50.
Ulysses S. Grant, William Conant Church. G. P. Putnam's Sons, New York. pp. 470. $1.50.

Easy to Go to Europe.

Persons on small salary are frequently found to possess enough knowledge of history to intelligently trace the footsteps of past generations in historic spots of England and Europe made famous by story and song. People whose busy lives have blotted out their recollection of the items of the famous past, freshen up from the guide books and local histories enough to make their wanderings through Europe, with its charming cities, villages, lakes and mountains, its history of the past and indescribable foreign flavor of the present one continual round of pleasure and education. Only those with full pocketbooks have thus far been able to go to Europe, but now a way has been provided which permits all to go upon small monthly payments of from $6.00 to $15 00 (dependent on destination). No second class, no steerage; elegant, powerful steel steamers, two sailing together within hailing distance all the way across. People are booking now for England, Mediterranean, and Paris Exposition tours. These voyages are within reach of all, but no passenger can be booked beyond the capacity of the steamer's state rooms. An elegant magazine of foreign half-tone engravings, with all details, sent free on application. Postum Cereal Co., Lim., Battle Creek, Mich.

Books Received—continued.

GOD IS SPIRIT: A Treatise on Spiritual Unitarianism, by Admiral Sir George Elliott, K. C. B. Philip Green, London.

JOHN MARMADUKE: A Romance of the English Invasion of Ireland in 1649; by Samuel Harden Church. G. P. Putnam's Sons, New York. pp. 328. $1.25.

ESSAYS ON SOCIAL TOPICS, by Lady Cook. London. pp. 126.

IN TITIAN'S GARDEN AND OTHER POEMS, by Harriet Prescott Spofford. Copeland & Day, Boston. pp. 109. $1.25.

FROM THE UPANISHADS, by Charles Johnson. Thomas B. Mosher, Portland, Me. pp. 61.

IN PARK AND BAYOU, or Life in the Still Waters, by Clara Kern Bayliss. D. Appleton & Co., New York. pp. 180.

NEW POEMS BY FRANCIS THOMPSON. Copeland & Day, Boston. pp. 129. $1.50.

THE PROPHETS OF THE CHRISTIAN FAITH. Macmillan, New York. pp. 241. $1.25.

THE GOSPEL OF THE DIVINE SACRIFICE, by Charles Cuthbert Hall, D. D. Dodd, Mead & Co., New York, pp. 313.

THE FOUR PILLARS OF THE HOME, by Robert F. Horton M. A., D. D. Dodd, Mead & Co. pp. 64.

THE LOWLY NAZARENE: A Story of Christ, by J. LeRoy Nixon. J, S. Ogilvie, New York. pp. 310. $1.00.

CITY OF CHICAGO: Second Annual Report of the Civil Service Commission, Chicago, Ill. pp. 286.

REPORT OF THE COMMISSIONER OF EDUCATION FOR 1895-6, VOLUME I. W. T. Harris, Commissioner. Government Printing Office, Washington. pp. 960.

THE NOVELS OF CHARLES DICKENS: A Bibliography and Sketch, by F. G. Kitton. Elliot Stock, London. pp. 245.

THE BATTLE OF FRANKLIN, TENN., by J. B. Cox. Charles Scribner's Sons, New York. pp. 351. $2.00.

MARGOT, by Sidney Pickering. Putnam's Sons, New York. pp. 317. $1.00.

THE HOLY BIBLE; Self-Pronouncing. Sunday School Teachers' Combination Bible. National Publishing Academy, Philadelphia.

CHRISTIANITY IN IDEALISM, by John Watson, LL. D. Macmillan Co., New York. pp. 190. $1.75.

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ORGANIZED IN CHICAGO, MAY, 1894.

OBJECT

TO unite, in a larger fellowship and co-operation, such existing societies and liberal elements as are in sympathy with the movement toward undogmatic religion, to foster and encourage the organization of non-sectarian churches and kindred societies on the basis of absolute mental liberty; to secure a closer and more helpful association of all these in the thought and work of the world under the great law and life of love; to develop the church of humanity, democratic in organization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions and experiences of the past, but keeping itself open to all new light and the higher developments of the future.

—*From Articles of Incorporation.*

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All meetings not otherwise arranged for will be held on the Exposition grounds, most of them in the Auditorium Building. No definite arrangements have been made for afternoon sessions. The programmes may overflow. Arrangements will be made for Special Meetings and Conferences. One hour, or more, each afternoon will be given to an inquiry meeting in charge of the Secretary.

Much correspondence is still pending, and many speakers are planning to be at the Congress, not herein named, therefore the programme on following page is subject to such modification as circumstances may require.

The Headquarters of the Congress will be at the Tulane House, in direct street car communication with the grounds.

See page 638 for Special Rates of Transportation from Chicago. Those coming from other points will do well to correspond, beforehand, with the Secretary, or Dr. Isidore Lewinthal, 226 McLemore Street, Nashville, Tenn., Chairman of the Local Committee.

THE INVITATION

All churches, religious and ethical societies, conventions, associations and conferences sufficiently in sympathy with the above object, and interested in the following programme, are cordially invited to join the Congress, attend the Nashville meeting, participate in its deliberations and co-operate in so far as lies within their power, without disturbing the church or other relations which may now exist and have claims upon them. The programme indicates our purpose to make the Nashville meeting not only national, but international, not only non-denominational, but inter-denominational. We seek, for the time being, to rise out of the theological discords into the ethical harmonies, forgetting our disputes about creeds in our agreements about duties. Ministers receiving this call are requested to present it to their congregations and bring it to the consideration of their official board. Secretaries of conventions, associations and other religious and ethical bodies are requested to do the same. The sum of ten dollars or more by any society entitles the society to representation, of a minimum of three delegates. Five dollars constitutes an individual an annual member; twenty-five dollars a life member. Further information given on application to

JENKIN LLOYD JONES, Gen'l Secretary,
3939 Langley Avenue, Chicago.

PROGRAMME OF THE FOURTH ANNUAL MEETING OF

THE LIBERAL CONGRESS OF RELIGION

To be held in connection with the Tennessee Centennial Exposition

OCTOBER 19-24, 1897

TUESDAY, OCTOBER 19.

2 P. M. Business Meeting of Members and Delegates of the Congress, in the Club Rooms of the Tulane House, the headquarters of the Congress.

8 P. M. Opening Sermon by Rev. Hiram W. Thomas, D.D., of Chicago, followed by Addresses of Welcome:

On behalf of the State of Tennessee, by His Excellency, Governor Robert Taylor.

On behalf of the Exposition, by Hermann Justi of the Local Committee.

On behalf of the South; ———————— ————————

Response for the Congress by the General Secretary, Jenkin Lloyd Jones.

WEDNESDAY, OCTOBER 20.

Religion at Work: Not the Creed, but the Deed, the Fruit Test.

10 A. M. "Are we Outgrowing the Need of a Church?" Rev. Anna Garlin Spencer, Providence, R. I. (Delegate of the Free Religious Association.)

"The Relation of Religious to Industrial Progress," Rev. W. D. Simonds, Madison, Wisconsin. (Delegate of the Wisconsin Conference of Unitarian and other Independent Societies.)

The topics to be further discussed by Edwin D. Mead, Editor *New England Magazine*, Boston, Caroline Bartlett Crane, Pastor People's Church, Kalamazoo, Mich., and others.

8 P. M. "The Demands of Religion upon the Churches of To-day," Rev. Washington Gladden, D.D., Pastor Congregational Church, Columbus, O.

"What Can the Churches Do Together; A Co-operation in the Interest of Holiness," Rev. J. H. Crooker, Pastor of the Unitarian Church, Troy, N. Y.

Leader of the discussion: W. L. Sheldon, Lecturer of the Ethical Society, St. Louis, Mo.

THURSDAY, OCTOBER 21.

10 A. M. "The Contribution of Science to Religion," or "The Message of Science," Rev. E. P. Powell, Clinton, N. Y., presiding.

"Science and Theism," Prof. E. A. Dolbear, Tufts College, Mass.

"The Inspirations of Science," Rev. Samuel M. Crothers, Cambridge, Mass., (Delegate of the Free Religious Association.)

8 P. M. Bible Meeting, Rev. Philip S. Moxom, D.D., Pastor First Congregational Church of Springfield, Mass., presiding.

"The Bible in the Light of Modern Thought," Rev. Emil G. Hirsch, Ph.D., Minister of the Sinai Congregation, Chicago.

"Biblical Criticism and Theological Belief," Prof. Nathaniel Schmidt, Cornell University, Ithaca, N. Y.

FRIDAY, OCTOBER 22.

The Church and Education.

10 A. M. "The Church and the Public Schools." Rev. R. A. White, Pastor of the Stewart Avenue Universalist Church, Chicago.

"The Church and the Press,"———————— ————————

"The Church and the Club," (by some representative of the National Organization of Women, name to be announced.)

"The University of the United States: The Nation's Opportunity," Hon. John W. Hoyt, Chairman of the Committee of One Hundred, Washington, D. C.

8 P. M. A Conference of Comparative Religions, Dr. Lewis G. Janes of the Cambridge School of Comparative Religions, presiding:

"Hinduism," Swami Sâradânanda.

"The Parsi Religion," Jehanghier D. Cola, Bombay.

"The Jain Religion," Virchand Ghandi, Bombay.

"Mohammedanism," Emin L. Nabokoff.

"Buddhism," Dr. Paul Carus, Chicago.

"Judaism," (name to be announced.)

"Christianity," Rev. John Faville, Pastor Congregational Church, Appleton, Wisconsin.

SATURDAY, OCTOBER 23.

10 A. M. "The Things that Remain," Rev. Benjamin Fay Mills, Boston, Mass.

"THE PARLIAMENT OF RELIGIONS: What It Did and What It Is Going to Do," C. C. Bonney, President of the Parliament, followed by a Fellowship Meeting of the sects. Short addresses from representatives of the various sects present.

3 P. M. Business Meeting of Delegates and Members. Election of Officers for the next year, Place of Meeting, Etc.

5–9 P. M. Reception to the Congress by the Ladies of Nashville in the Woman's Building on the Exposition Grounds.

SUNDAY, OCTOBER 24.

A Day of Preaching.

10 A. M. Preaching by the Visiting Clergy in as many of the Nashville Churches as will be open to them. Churches wishing supply will please communicate with the General Secretary.

3 P. M. Mass Meeting in the Tabernacle down town. Speaking by Dr. W. S. Crowe of New York City; Dr. E. L. Rexford, Columbus, O.; Rev. Benjamin Fay Mills, of Boston; Rev. R. A. White, Chicago; Rev. Caroline Bartlett Crane, Kalamazoo, and others.

8 P. M. Speaking and Lecturing in the different churches as arrangements can be made.

RECENT REGRETS AND ENDORSEMENTS.

THE REV. THOMAS F. GAILOR, Memphis, *Associate Bishop of the Episcopal Church of Tennessee:*

"If this be a correct statement of the purpose of this Congress, I am debarred by my convictions from taking part in it, yet my profound respect for the sincerity and ability of you and your co-workers, and my grateful appreciation of the kindness of your invitation makes this letter a very unwelcome task."

REV. D. C. KELLEY, Columbus, Tenn., *Methodist Minister:*

"Our annual conference meets at Shelbyville, on the 20th, from which I cannot be absent. That good may possibly come from a rightly conducted meeting, such as you propose, is not to be doubted."

PROF. R. G. MOULTON, University of Chicago, writes from Cambridge, England:

"There is honor enough in the invitation you have given me to speak at the Nashville Congress, but the date is an impossibility to me. Had circumstances permitted, I would gladly have joined in your good work. As it is, I can only wish you God speed."

HENRY WATTERSON, of *The Courier Journal*, Louisville, Ky.:

"If it were anywhere within the bounds of the possible I should gladly accept the invitation you convey to to me . . . I wholly sympathize with the purpose of your meeting and it is with genuine regret that I am forced to deny myself the pleasure of being with you."

H. H. KOHLSAAT, of Chicago:

"It is simply impossible for me to take part in the exercises. I sincerely hope it will be a great success, and the *Times-Herald* and *Post* will be glad to do everything in their power to forward the work."

REV. J. H. KIRKLAND, *Chancellor Vanderbilt University*, Nashville, Tenn.:

"Let me assure you that I appreciate more highly than I can tell, the honor conferred on me, in asking me to deliver an address before the Congress, and I am sorry that circumstances are such as to preclude my acceptance of the invitation."

BISHOP JOHN H. VINCENT, M. E. Church, Chautauqua, N. Y.:

"It is impossible for me to go to Nashville at the time you indicate. I should be glad to look into the aims and methods of your society, to know what responsibility I should be able to assume in connection with it. On general principles I am in sympathy with everything that tends to clear definition through discussion, hearty co-operation and real charity."

PROF. JOHN S. BROOKS, Harvard College:

"I should most gladly do what you ask if I were not hopelessly tied up with lectures. I thank you for the invitation."

REV. JOHN L. SCUDDER, *Pastor of the Tabernacle*, Jersey City:

"I am exceedingly sorry to say that I cannot be present at the meeting of the Liberal Congress, although I approve of the object and sympathize with the spirit that would bring all of us closer together. I would like to come to talk institutional church. My heart is in it."

REV. EDWARD JUDSON, New York City:

"Accept heartiest thanks for kind invitation. I have warmest sympathy with the aims proposed, and sincerely regret the extreme pressure of engagements which imperatively prevent my acceptance."

REV. THOMAS DIXON, JR., New York City:

"I regret very much that my engagements prevent my acceptance. . . . I have looked longingly at your Congress meetings for the last two years, but I could not get to one of them. . . . My sympathies all lie in the direction of your work. You are at perfect liberty to make any use of my name that will help your cause."

REV. JOHN HENRY BARROWS, D. D., Chicago:

"Your invitation to come to Nashville, to speak of India, is attractive, but my engagements at that time will prevent my acceptance."

RABBI KRAUSKOPF, Philadelphia:

"I highly appreciate the honor conferred upon me by asking me to present a paper at the Nashville Congress, but try as I will, I fear I cannot break through the entanglements."

THESE ARE SAMPLE LETTERS of hundreds received from the good and eminent in the nation, who would gladly be with us were it not for the difficulties of time, distance, and pre-occupation. Among those sending regrets, couched in such kindly terms, that they become inspirations, are: Professor John Fiske, of Cambridge; Prof. N. S. Shaler, of Harvard University; President D. C. Gilman, of Johns Hopkins; President Schurman, of Cornell; President Andrews, of Brown; President Jordan, of Leland Stanford, Jr.; Professors Burr and Wilkinson, of Cornell; President Harper and Professors Henderson, Small, and Zeublin, of the Chicago University; Rev. Lyman Abbott, and Hamilton Mabie, of New York; Rev. Charles F. Dole, of Boston; and Dr. Momerie, of London, who is moving toward organizing a British section of the Congress, and many others.

Daily Trains to Colorado, Utah and California.

Commencing at 10 p.m., September 12th, and every night thereafter at the same hour, the Chicago, Milwaukee & St. Paul Railway train will leave the Union Passenger Station (Canal and Adams streets, Chicago) with elegantly equipped Palace Sleeping Cars for Denver and other Colorado points, with through connections at Denver for Salt Lake City, Ogden, San Francisco, and points in Southern California. The route to Denver is via Omaha and Lincoln, Nebraska, and is first class in every respect. All the modern facilities of travel are included in this direct route to Colorado—the Eldorado of the West. The allied lines, composing the route, viz., the Chicago, Milwaukee & St. Paul Railway—Chicago to Omaha—and the Rock Island and Pacific—Omaha to Denver and Colorado Springs—have united to make this the most popular route to all points west of the Missouri river. Sleeping car reservations may be made two weeks in advance by calling at the city ticket office of the Chicago, Milwaukee & St. Paul Railway, No. 95 Adams street, Chicago, or by letter or postal card addressed to C. N. Souther, city ticket agent. Telephone, Main 2190.

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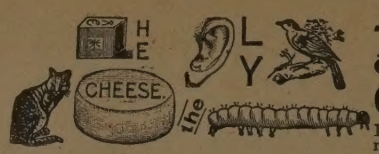

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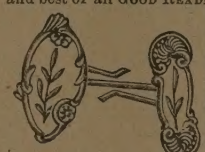

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(2) **Fifteen Mines,** each 1,500 feet on the lode by 150 feet in width, located on the line of the tunnel. Ore rich in gold has already been struck in several of these mines, and the Omaha, Wabash, Big Four, and Gazette are particularly promising. They have each shafts from 15 to 20 feet deep, and the veins thereon are from four to five feet wide, and assay from $7.00 to $21.00 in gold. (3) **The mill site,** consisting of 53 acres of patented ground, immediately adjoining the town of Idaho Springs, and close to the Colorado Central Railroad. This site is ample for mills, smelting and all other purposes. (4) **Water privileges** covering the water rights on South Clear and Chicago Creek, giving 200 horse power, sufficient for all company purposes.

The objects of the Company are: (1) To afford much better facilities for economically working rich mines along the line of the tunnel. (2) To discover, cross cut and work newly discovered lodes. (3) To erect stamps and concentrating mills and smelting works on the Company's mill site for the treatment and reduction of ores, both from the Company's mines and from other mines connected with the tunnel. (4) To furnish electric light, electric and other power to the various mines along the line of the tunnel. (5) To transport to the mines timber, mine supplies and workmen. Working a rich district through a shaft is like making a hole in the roof of a well-filled barn, and by means of a ladder carrying out the wheat, corn, horses, sleds, etc. A tunnel affords an entrance *like a barn door*, and the minerals may be easily extracted by its means.

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Instead of working from the surface of the mountain, these mines can conduct all operations from the tunnel at a tremendous saving in expense. Whereas it now costs $8.53 per ton to produce the gold, a careful estimate shows that, worked through the tunnel, it would cost only $4.77 per ton. Of course, the various mines would gladly pay fair royalties to take advantage of this enormous saving.

Professor S. W. Tyler, the celebrated mining engineer of Denver, Colorado, a graduate of the Universities of Goettingen and Freiburg, Germany, in an exhaustive report on the United States Tunnel, gives the following as a conservative estimate of the yearly revenue and profit of the Company, exclusive of the Company's mines:

Source.	Income.	Profit.
Hauling	$613,200	$306,600
Drainage	50,000	50,000
Power Supply	100,000	50,000
Royalties	100,000	100,000
Milling (1,500 tons daily)	821,250	273,750
Total	$1,684,450	$780,350

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CHURCH OF THE MESSIAH (Unitarian), corner of Michigan Avenue and 23d Street. W. W. Fenn, Minister.

CHURCH OF THE REDEEMER (Universalist), corner of Warren Avenue and Robey Street. T. B. Gregory, Minister.

CHURCH OF THE SOUL (Spiritualist), Masonic Temple. Mrs. Cora L. V. Richmond, Minister.

INDEPENDENT LIBERAL CHURCH, Martin's Academy, 333 Hampden Court, Lake View. Mrs. Celia Parker Woolley, Minister.

ISAIAH TEMPLE (Jewish), Oakland Club Hall, Ellis Avenue and 39th Street. Joseph Stolz, Minister.

K. A. M. CONGREGATION (Jewish), Indiana avenue and 33d Street.

MEMORIAL CHAPEL (Unitarian), corner Fifty seventh Street and Lexington Avenue. Rev. W. W. Fenn preaches Sunday afternoons and evenings.

OAK PARK UNITY CHURCH (Universalist). R. F. Johonnot, Minister.

PEOPLES' CHURCH (Independent), McVicker's Theatre, Madison Street, near State. H. W. Thomas, Minister.

RYDER MEMORIAL CHURCH (Universalist), Sheridan Avenue and 64th Street. Sunday services 11 A.M. and 8 P.M.; Sunday School, 9:30 A.M.; Young People's Christian Union, 7 P.M. Devotional Meeting, Wednesdays at 8 P.M. Rev. Frederick W. Miller, Minister; residence, The Colonial, 6325 Oglesby Avenue.

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SOCIETY FOR ETHICAL CULTURE, Steinway Hall. W. M Salter, Lecturer.

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HERE'S WHAT YOU ARE TO DO.

There are thirty words in this schedule, from each of which letters have been omitted and their places have been **supplied by dashes.** To fill in the blank spaces and get the names properly you must have some knowledge of geography and history. **We want you to spell** out as many words as you can, then send to us with 25 cents to pay for a three months' subscription to WOMAN'S WORLD. **For correct lists we shall give $200.00** in cash. If more than one person sends a full, correct list, the money will be awarded to the fifty best lists in appearance. Also, if your list contains twenty or more correct words, we shall send you a beautiful **Egeria Diamond Scarf Pin** (for lady or gentleman), the regular price of which is **$2.25.** Therefore, by sending your list, you are positively certain of the $2.25 prize, and by being careful to send a correct list you have an opportunity of the **$200.00 cash award.** The distance that you may live from New York makes no difference. All have equal opportunity for winning.

PRIZES WILL BE SENT PROMPTLY.

Prizes will be honestly awarded and promptly sent. We publish the list of words to be studied out. **In making** your list of answers, be sure to give the number of each word:

1. – R A – I – A country of South America.
2. – A – I – I – Name of the largest body of water.
3. M – D – – E – – A – E – – A sea.
4. – M – – O – A large river.
5. T – A – – S Well known river of Europe.
6. S – – A N – A – A city in one of the Southern States.
7. H – – – – – X A city of Canada.
8. N – A – A – A Noted for display of water.
9. – E – – E – – E – One of the United States.
10. – A – R I – A city of Spain.
11. H – V – – A A city on a well known island.
12. S – M – E – A well known old fort of the United States.
13. G – – R – L – A – Greatest fortification in the world.
14. S – A – L E – A great explorer.
15. C – L – F – – – I – One of the United States.
16. B – S M – – K A noted ruler.
17. – – C T O – I – Another noted ruler.
18. P – R – U – A – Country of Europe.
19. A – S T – A – I – A big island.
20. M – – I N – E – Name of the most prominent American
21. T – – A – One of the United States.
22. J – F – – R – – N Once President of the United States.
23. – U – – N A large lake.
24. E – E – S – N A noted poet.
25. C – R – A A foreign country, same size as Kansas.
26. B – R – – O A large island.
27. W-M-–S W-R-D Popular family magazine.
28. B – H – I – G A sea.
29. A – L – N – I – An ocean.
30. M – D – G – S – A – An island near Africa.

In sending your list of words, mention whether you want prize money sent by bank draft, money order or registered mail; we will send any way that winners require. The **Egeria Diamond** is a perfect imitation of a **Real Diamond** of large size. We defy experts to distinguish it from real except by microscopic test. In every respect it serves the purpose of **Genuine Diamond of Purest Quality.** It is artistically mounted in a fine gold-plated pin, warranted to wear forever. This piece of jewelry will make a most desirable gift to a friend if you do not need it yourself. At present our supply of these gifts is limited, and if they are all gone when your set of answers comes in, **we shall send you $2.25** in money instead of the **Scarf** or **Shawl Pin,** so you shall either receive the piece of jewelry or the equivalent in cash, in addition to your participative interest in the **$200.00 cash prize. This entire offer is an honest one,** made by a responsible publishing house. We refer to **mercantile agencies** and **any bank** in New York. We will promptly refund money to you if you are dissatisfied. What more can we do? Now study, and exchange slight brain work for cash. With your list of answers **send 25 cents** to pay for three months' subscription to our **great family magazine, Woman's World.** If you have already subscribed, mention that fact in your letter, and we will extend your subscription from the time the present one expires. To avoid loss in sending silver, wrap money very carefully in paper before inclosing in your letter. Address:

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